UT OMNES UNUM SINT

THE LAMP

A CATHOLIC MONTHLY DEVOTED TO CHURCH UNITY AND MISSIONS

For Sion's sake I will not hold my Peace, and for the sake of Jerusalem I will not rest until the JUST ONE comes forth as Brightness, and her SAVIOUR be lighted as a Lamp.—Isaias, lxii, II

Vol. XX. PEEKSKILL, N. Y. AND GRAYMOOR, GARRISON, N. Y. APRIL 15, 1922 No. 4.

OUR LORD'S EASTER GIFT TO HIS DISCIPLES

The First or Last Word of a Great Man is always interesting. This is pre-eminently true of JESUS CHRIST, incomparably the Greatest of All Men because he alone of all men was and is God. The Seven Last Words of Christ from the Cross have a fascination and a power for millions of His followers which cannot be paralleled by any sayings of the sages and prophets of the whole world from the beginning of human history until the present hour.

The first word spoken by the Risen Lord to His Apostles after His Resurrection from the dead must have for Catholic men and women an absorbing interest, a fascinating attraction and power. What, then, was the first word of the Risen Christ to His chosen Disciples? It was PEACE. The time was Easter night, the place was an upper room in Jerusalem, those present were the Eleven save Thomas, who was absent. The doors were tightly closed for fear of the Jews, when suddenly, the Evangelist tells us, Jesus stood in the midst and said unto them: "Peace be unto you," and again he repeated the same salutation, "Peace be unto you" (John XX: 19-21.) *It was His Easter gift to his Beloved Ones,* not the Apostles alone, but through their ministry to those, who will believe in Him, until the end of the world and the consummation of the ages.

For this purpose had He come into the world, namely, to make an Atonement for sin, to take away the enmity which existed between God and the transgressor, and by His cross and passion and bitter death to purchase for His elect the Peace of God, which passeth all understanding.

He had grappled with the enemies of our salvation in the Garden of Gethsemane; He had fought with them single handed in the palace of the high priest; He had faced the minions of hell in the Pretorium and before the judgment seat of Pilate, the Roman Governor; He had sustained their fiendish and brutal assaults lashed to the pillar, while the leaded scourges rained upon His back as though a thousand devils were wielding them and His naked flesh is lacerated, ripped and torn; He fights every inch of the way to Calvary with the mob of devils and men dogging His bloody footsteps; He holds Himself in magnificent control as they stretch His limbs upon the prostrate cross and with the resounding blows of the mallets pinion His hands and feet with iron nails to the gibbet; lifted up between heaven and earth upon the Altar Throne of Sacrifice, He reigns from the tree a King and a Conqueror, crying in accents of triumph that must have smitten with dismay the cohorts of hell: "It is consummated." Then He bows His head in death, His body is laid in the sepulchre and on Easter morning He comes forth from the grave to proclaim His victory to chosen witnesses and divide the spoils among His elect.

The purpose of Christ's coming into this world was revealed by the song of the angels even at the moment of His birth: "Glory to God in the Highest and on earth Peace to men of good will"; on the night of His betrayal after He had celebrated the Pasch with His Disciples in the Cenacle He consoles them with the promise: "Peace I leave with you, My Peace I give unto you; not as the world giveth, give I unto you" (John XIV: 27); and now that He has triumphed over hell and death and risen from the grave He stands in the midst of His Apostles to confirm unto them His promise, and His Easter salutation is "Peace be unto you," and again the second time to make it more emphatic He repeats: "Peace be unto you."

This glorious Peace, therefore, passing the understanding of men, which the world can neither give nor take away, is the Easter gift of Our Risen Lord to His faithful followers now as on the first Resurrection Day nineteen centuries ago.

Those first Apostles, He told them plainly, were to be treated by the world much as their Master had been treated. Their head, St. Peter, was to suffer the same death on the cross that Christ had undergone; with one exception every one of them was to suffer a violent death, yet in spite of all that men and devils could do to make their life a torment, they were never to lose that Easter Gift of Peace. Storms of hatred and persecution would rage around them, but only the exterior surface of their lives would be ruffled thereby, their interior would remain like the depths of the ocean, calm and undisturbed, though the surface might be lashed to foam by the hurricanes sweeping over it.

Perhaps the time has come when we Catholics need to exercise ourselves in this Easter Gift of Our Risen Redeemer as never before. Many signs concur to indicate that the terrible last days, foretold by Christ, are now coming on the earth, when the Devil "knowing that he hath but a short time," will the more furiously assault and persecute the elect servants of God. For a little while longer the peace and freedom from persecution which the Catholics of the United States have enjoyed for a generation past may possibly continue but we cannot, even so, be insensible to the terrible trials through which the whole world has passed since the outbreak of the European war in 1914 and whose aftermath of famine and pestilence still involves many millions in Russia, China, Mesopotamia and Armenia, while every nook and corner of the earth feels more or less acutely the economic after-effects of the most dreadful orgy of blood-shed and destruction the human race has ever gone through. Surely these are times to try men's souls and blessed are they that have the Peace of God through Jesus

Christ within them, no matter what troubles, afflictions, perplexities and sorrows beset their pathway.

Let us thank God, then, this Eastertide for this blessed Gift of Peace, and let us always keep ourselves in a state of grace and interiorly united with Our Risen Lord, that whatever other misfortunes may befall us during our earthly pilgrimage, we will never lose that Peace which He alone can give and against which the gates of hell shall never prevail.

ECHOES OF THE CHURCH UNITY OCTAVE

First Fruits of Its Observance in Kottayam

Very Rev. and dear Father:

While deeply grateful to you for the cheque of $101.00 for a statue of the Sacred Heart as per letter of Bro. Fidelis dated Dec. 24th, 1921, I now write to tell you how we observed the Church Unity Octave.

On receiving your letter, I immediately got the prayer approved by the Pope typed for distribution among the clergy and translated it myself into the vernacular for distribution in the Religious houses of the Sisters, who do not know Latin. The Octave was kept up very religiously by our parish priests also. The result is also consoling.

On January 18th (Feast of Saint Peter's Chair in Rome) I had the consolation of receiving into the church a Jacobite cleric aged only 12. The story of this cleric is this. I went into a Jacobite village where there are more than 150 Jacobite families but also a few Catholics and a chapel for them. Along with my Catholics some of the Jacobites also had assembled to receive me, who, however, soon dispersed. This cleric was not in the crowd. I went through the lanes and by-paths of the village thinking of Our Lord Seeking the "Other Sheep". Soon crowds of Jacobites came after me among whom was this boy-cleric. Having once seen me, he would not leave me till I promised to take him with me to Kottayam. I did so on the condition of his parents' and guardians' agreeing to it. He ran away immediately to bring his parents. The father of the cleric and an uncle of his (a Jacobite priest) came and offered this cleric to me. I am expecting that his whole family including the said priest will embrace the Faith soon. In that village nine souls were received into the Church on the occasion of my visit.

A JACOBITE CLERIC

The boy cleric was brought to Kottayam and was entrusted to the Fathers on Sacred Heart Mount to be prepared for his confession and First Communion. He was formally admitted to his profession of Faith and First Communion on the 18th inst. His name is Kuriacos (Cyriacus). I am enclosing a photo of him. While this boy cleric is a joy to me and to all around me, he is, however, a burden as I have to bear the expense of his education and maintenance. As he is young, Deo adjuvante, he can be brought up well and we may hope he will become a good priest. His parents are poor and this vicariate poorer. I therefore request you to find a benefactor to *adopt* this boy cleric and meet the expenses of his education and maintenance. Seventy-Five Dollars will be required yearly for the expenses of sustaining and educating him.

The day after the Church Unity Octave the parish priest of Perur invited me for the consoling function of receiving into the Church 12 Jacobite families whom he had prepared. Very consoling news in fact for the Readers of The Lamp. If only means were forthcoming for building churches, the Sacred Heart of Jesus and Our Lady of the Atonement will be glorified by the re-union of several more families of the Jacobites before long. Please help me with Mass Stipends to support priests and with donations to build churches.

✠ Alexander,
Bishop V. Ap. of Kottayam.

Editor's Note: *The foregoing note written by the Vicar Apostolic of Kottayam in India is evident that the Church Unity Octave has borne fruit in the Missionary Field of St. Francis Xavier.*

In Bishop Alexander's Diocese there are many Jacobites (schismatics) who have long been separated from the Catholic Church. There is just now a marked disposition among them to return to Peter's Fold, and as the good Bishop assures us, it only needs funds to build churches and maintain them in order to recover many of these Jacobites to the Communion of Peter.

He refers in his letter to the Sacred Heart Mount. This is an elevation of ground in Kottayam where a Church of the Sacred Heart is being erected from funds contributed last year by Lamp *Readers to the Million Dimes. The hundred dollars referred to is to provide a Statue of the Sacred Heart for this Church.*

We feel confident that the appeal made by the Bishop for some one to support the young cleric, who was formerly a Jacobite, will find among our Readers a Benefactor ready to adopt the boy and take care of his education, until he is crowned with the Unction of the Priesthood.

ONE SOUL

"Our Missions" says that "If only one Catholic were living in the world, *if* he worked one year and won just one soul to Christ; and these two souls continued each year to win one more; and *if* each man thus led into the Church would win another each year—then, in but thirty-two years every person in the world would be a member of the true Church!"—The easiest thing in the world—that is, on paper.

MULTUM IN PARVO

Edited by Brother Saul, T. S. A.

*** Subscribers to the N. C. W. C. News Service, Washington, Catholic News Service of London, Etc ***

On March 3rd, The Rural Life Bureau of the Social Action Department of the N. C. W. C. mailed us a copy of its Program of Catholic Rural Action. This seems to us very timely. The country regions are a prolific source of population, and the consideration the Church is to give the rural parish is an instant need. Young men aspiring to the priesthood should dedicate their lives and vocations to this call of the small towns and country regions.

According to a Budapest report, the original painting of Leonardo da Vinci representing St. Anne with the Holy Family has been discovered in a sealed box belonging to the estate of Count Esterhazy. Five million Hungarian crowns have been offered for the painting. Anne, the mother of Mary, was a favorite subject of Leonardo da Vinci, in both chalk and pigment; sometimes depicted with entire Holy Family, sometimes only with Mary and the Christ Child.

The plans of the National Shrine of the Immaculate Conception at the National Capital have reached an advanced stage of completion. They can now be seen in the parlor of Caldwell Hall at the Catholic University of America, where also an admirable plaster model of the noble edifice is exhibited. The architects, Messrs. Maginnis and Walsh, of Boston, and Mr. Frederick V. Murphy, of Washington, have labored continually over two years at these beautiful designs, and have produced a master piece of ecclesiastical architecture of which American Catholics can be proud. The style adopted is the Romanesque, in which many of the most beautiful churches of the early Middle Ages were built. Its dimensions are imposing; length 460 feet, height 88 feet, width of main transept 160 feet, width of main nave 56 feet, diameter of dome 90 feet, exterior height of dome 204 feet, height of campanile 332. Its seating capacity is about four thousand, not speaking of the Crypt which will seat nearly two thousand.

The Society of St. Gregory, an organization of Catholic organists and others interested in the advancement of the cause of sacred music, will hold its convention in Rochester, N. Y. in May, according to an announcement of James A. McDevitt, secretary of the organization. Many special privileges have been granted the society by the Holy See, which has appointed His Eminence, Cardinal Bisletti, as its special patron. Numerous important papers which are expected to aid in putting into practice the recommendations of Pope Pius X in his Motu Proprio on Church music will be read at the convention.

General observance of "Catholic College Week," May 1 to May 6, in all Catholic colleges, academies, preparatory schools and high schools, is urged upon the officials of these institutions in a letter which the Department of Education, of the N. C. W. C., will send out from the Washington headquarters of the Council. The purpose of "College Week" is to call to the attention of the Catholic youth and their parents the benefits of college education, and the special benefits of college education in Catholic colleges. Of approximately 450,000 students in all colleges in this country, the letter points out, only about 60,000, or 15 per cent are Catholics. The proportion of Catholic students in these colleges should be 20 per cent, or about 90,000.

Longmans, Green & Co., 55 Fifth Ave., New York City, has just published a 16 page selected list of works by Catholic writers that should be welcome to all who are interested in Catholic works and literature. The list is sent free.

What promises to be an event of far-reaching consequence will take place in Loyola University, Chicago, during Easter week, when upwards of 100 official delegates and many times that number of visiting delegates from student sodalities of the Mid-West Jesuit educational institutions will meet for the first time in the history of the Missouri Province of the Society of Jesus. The delegates will represent directly or indirectly about 15,000 students from their various institutions.

To extend the usefulness of Georgetown University in the field of education, the officials of the institution have inaugurated a lecture service which will enable societies, conventions and schools to obtain lectures on any one of a variety of subjects, religious, philosophical, literary, scientific, sociological and educational.

Several of the new postage stamps of the Irish Free State were received in Winnipeg on March 4th. They are the regular British stamps with the words "Rialtas Sealandac na h'Eireann 1922" printed thereon in Irish characters which translated reads "Provisional Government of Ireland, 1922."

With no design or thought of forming a political party, but with the single purpose of serving God and country, Catholic laymen must organize to protect their rights as American citizens, Most Rev. Michael J. Curley, Archbishop of Baltimore, told a gathering of more than a thousand at the meeting of the District Council of the National Council of Catholic Men in Baltimore, last month.

The Catholic Hospital Association of the United States and Canada will hold its seventh annual convention in Washington, June 20 to 23, according to an announcement made by the Rev. Dr. John M. Cooper, of the Catholic University who is arranging preliminary details of the convention.

For the first time since the Reformation, prayers were offered for a Pope at Westminster Abbey, London, when His Holiness, Pope Benedict XV, passed away. The world progresses.—*Exchange.*

The year 1922 is an important one for the missions. In it transpire three great jubilees: The 300th anniversary of the establishment of the Sacred Congregation of the Propaganda, the 300th anniversary of the canonization of St. Francis Xavier, and the centenary of the foundation of The Society for the Propagation of the Faith.

Charleston's new Catholic high school bearing the name of Rt. Rev. John England, first Bishop of that North Carolina Diocese, is now ready to take care of the increased attendance of pupils which made it necessary. The building, which is architecturally attractive and of modern arrangement and equipment, was erected at a cost of more than $56,000. The new building was opened to the public some time ago. Rt. Rev. William T. Russell, Bishop of Charleston, blessed the building and delivered an address to the large gathering which attended the exercises.

Religious liberty and the rights of the states are menaced by the propagandists of Sabbatarianism and federalization, Senator A. O. Stanley of Kentucky, declared in an address he delivered before the Ohio Sons of the American Revolution in Cincinnati. The extent and success of this advocacy of the drastic regulation of the industrial, moral and spiritual activities of American citizens, and the centralization of authority in the Federal Government, Senator Stanley said, was shown by the host of petitions coming to Congress in support of Puritanical legislation and by the number and cost of bureaus and commissions created within the last ten years.

The Lenten pastorals read in the Catholic Churches throughout Ireland referred appropiately to the Anglo-Irish treaty. The Archbishop of Dublin said: "For the first time in many centuries our people have to a great extent the framing of their destinies in their own hands. In the place of the unsympathetic, wasteful and unintelligent rule of men alien to us in blood and traditions, we are in process of being evolved an Irish Government which will have knowledge of our people's needs. The Irish nation has reached a turning point in its existence."

The Protestants have recently opened schools for boys and girls in the vicinity of Salamanca, Spain. On account of the lack of adequate facilities for the Catholic schools, a fairly large number of pupils registered at the girl's school, where they are being taught doctrines openly hostile to the Catholic Church. The *Accion Catolica de la Mujer*, the most important organization of Catholic women in Spain, has met the situation by purchasing the former college of San Jose, opposite the Protestant school, and will shortly open it as a Catholic school for girls under the patronage of Mary Immaculate. Great satisfaction has been expressed by Catholic parents and many pupils have already left the Protestant school while waiting for the opening of the Catholic school.

Thousands of Ukrainians of South and West Russia are about to sever their connection with the Moscow Patriarchate of the Russian Church and seek another ecclesiastical allegiance. It has not yet been decided whether this separation from Moscow is to be followed by the foundation of an independent Orthodox Church, with a certain contact between it and the Anglican communion, or whether this severance will eventuate in a union with Rome. There are many reasons for the belief that at least considerable numbers of these Ukrainians will find the way back to the Catholic Church.

For the second time within four years the house of delegates of the Maryland legislature has overwhelmingly defeated the attempt of an anti-Catholic organization to obtain the passage of a bill imposing taxes on church property and establishing regulations for convents and other religious institutions.

Portable altars at which Catholic priests traveling as passengers on vessels of the Cunard Line may celebrate Mass are to be installed in every ship operated by the Cunard Company between America and European ports. The altars have been ordered and are expected within a few weeks. Announcement to this effect was made by the Cunard Company's officials.

Thousands of children, lambs of the flock so long shepherded by the late Cardinal Gibbons, joined their prayers to those of the clergy and the people of the Archdiocese of Baltimore, for the repose of his soul on the first anniversary of his death, March 24th. This pious observance of the day was general throughout the Archdiocese. A solemn mass of requiem was celebrated by Most Rev. Michael J. Curley, Archbishop of Baltimore, in the Cathedral.

A papal decree will be made public shortly extending to fifteen days the interval between the death of a Pope and the beginning of the conclave to elect his successor, Cardinal O'Connell, Archbishop of Boston, told the Associated Press on March 10th. The decree, the Cardinal added, would also grant the Sacred College the power to extend that period if necessary.

M. Pelliot, an explorer of Central Asia, has presented to the Academy of Inscriptions and Belles-Lettres three very curious documents belonging to the archives of the Vatican.

The documents produced by M. Pelliot are letters addressed to the Popes by the Mongolian sovereigns of the thirteenth and fourteenth centuries, and authorizations for Catholic missionaries to travel and sojourn in their domains. These missionaries were the first representatives of the Christian faith and European civilization in the immense empire of the Mongolians which was then the terror of all Christendom.

The new documents confirm what was known of the great role of the Papacy in the defense and radiation of the spiritual life in the Middle Ages.

Under the inspiration of the Catholic Bishop of Nottingham, Dr. Dunn, Catholic women in the diocese of Nottingham who bear the name of Mary combined to present a wedding gift to Princess Mary on the occasion of her wedding, the fund being under the immediate patronage of the Bishop himself.

PERSONALS

On Feb. 22nd, Pope Pius appointed the Very Rev. Patrick Barry, Vicar General of St. Augustine, Fla., as Bishop of the St. Augustine diocese. This is the first American Bishop to be appointed by the new Pope. Pope Pius also announced the appointment of Mgr. John J. Swint of Weston, W. Va., as Auxiliary Bishop of the Diocese of Wheeling. On the same date the Holy Father suggested to the clergy of Rome that the zeal of the parish priests will grow with the need of the times, especially in this city, where "satan's anger seems to have been excited more furiously than ever"

Rev. David O'Meara, aged 84 years who was ordained a priest at Mobile, Ala., fifty-five years ago, died in Cincinnati of infirmities incident to age. Father O'Meara was pastor of St Andrew's church in Cincinnati forty-five years, retiring from active duty a year ago.

By accident the remains of Louis Bourdaloue, the famous Jesuit orator, who died in May, 1704, have been discovered in the church of St. Paul in Paris. They were found in a small underground chamber along with those of the **Duchess d'Elbeuf,** daughter of Henry of Navarre. The pastor of the church was attempting to convert the chamber into a temporary mortuary chapel when the discovery was made. It appears that Pere Bourdaloue's remains were taken from the church of St. Paul in 1764, and the record of their interment there had been lost.

The Catholic Truth Society of Canada will hold its annual convention in Winnipeg June 24, when representative Catholics from every province in Canada will gather to discuss problems affecting their interests in the country as a whole.

Eleanor Ballou, 17, and her sister, Mary, 11, are grandnieces of Pope Pius XI. They are students at St. Mary Seminary, Hookset, N. H., and have written to the Holy Father for his special blessing on their school and schoolmates. Their mother's maiden name was Ratti.

Pope Pius XI, on March 7th, appointed as his successor as Archbishop of Milan Mgr. Eugenio Tosi, Bishop of Andria. Mgr Tosi belongs to the Order of the Oblates of St. Charles.

Mgr. Emanuel Thomas, Chaldean Patriarch of Babylon, has just completed his first pastoral visit since the war in his diocese of Mossul, Assyria. As a result of the ruins and devastation of five years of war, he had not expected to find anything but misery and suffering, and was therefore overjoyed to discover that the people have recovered from the terrible scourge. Everywhere he was received with joy, filial tribute and evidences of deep and sincere faith

The Rev. Philip Gordon, a Catholic Chippewa priest and perhaps the only full-blooded Indian who can deliver an address in the German language, preached in both German and English on Sunday March 12th, at the Church of the Holy Trinity, St. Louis, where he made an effective appeal for aid in missionary work among the Indians. The Rev. Joseph F. Lubeley, pastor of Holy Trinity, was a student at Innsbruck, in the Tyrol, when Father Gordon studied there. The Indian missionary is appealing for aid in building a chapel for the Chippewas in Northern Wisconsin and it was announced that a donation of $100 was given by students of Kenrick Seminary.

Dutch Catholics are rejoicing in the announcement that Dr. Frederic Van Eeden, one of the foremost writers and social workers of Holland, has made his submission to the Church after a course of instruction under Dr De Groote, O. P., professor of philosophy at Amsterdam University.

Sir Horace Plunkett lately put Ireland's alleged pro-German attitude during the World War in a neat nutshell. Perhaps our American editors can crack the nut and extract the kernel of epigrammatic truth "Ireland was not pro-German," said Sir Plunkett, "but a large portion of Ireland was anti-British." Volumes could not say more.—Catholic Columbian.

The Holy Father has bestowed the title of Marquesa de Villota upon Senora Isidra Pons, Secretary of the Accion Catolica de la Mujer of Barcelona

Cardinal O'Connell celebrated Mass and delivered the sermon at Santa Susanna, the new Paulist church in Rome on March 5th. His Eminence was received again in private audience by Pope Pius.

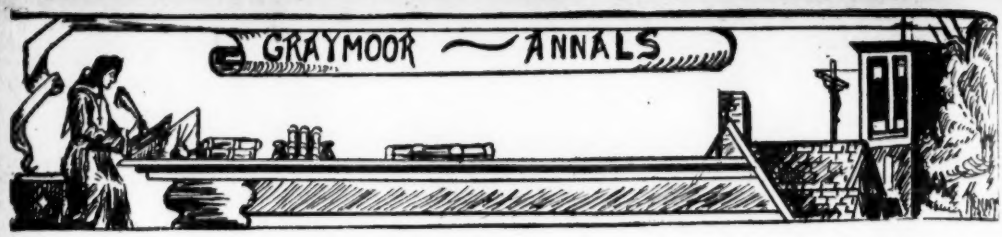
Cardinal Dougherty, who had been visiting in Florence, proceeded thence to Venice and Paris before sailing back to America.

Monsignor Donald MacIntosh, rector of Scotts College, in Rome has been appointed by Pope Pius, Archbishop of the Scottish Metropolitan See of Glasgow, to succeed the late Archbishop Maguire, whose death in October, 1920, left a vacancy for 16 months. The new Archbishop is a native Highlander and a member of an ancient Scottish clan.

To prevent disappointment to hundreds of pewholders of the Cathedral and others who might not have found room in the Cathedral, the ceremony of conferring the Pallium on Most Rev. Michael J. Curley, Archbishop of Baltimore, set for April 27, has been called off at his instance It is announced that the ceremony is not necessary, as the reception of the Pallium by Monsignor Charles A. O'Hern, rector of the American College at Rome, as Archbishop Curley's representative, several weeks ago, was a sufficient compliance with the requirements of the Church.

We are informed that the Right Rev Carlyle, O. S. B., has resigned his position as Abbot of Caldey, in consequence of the strain of so many years' excessive work and financial anxiety. He has left England for Canada, for a complete rest and change. The present Prior, Dom Wilfrid Upson, O. S. B., has been appointed Superior for the interregnum, in order to carry on unchanged the monastic life at Caldey.—London Universe.

Dr. Paley, a Catholic physician of Hove, England, has the unique though mournful honor of having received the last Papal appointment made by Benedict XV before his death. Pope Benedict XV appointed the doctor a Knight of the Order of Saint Gregory.



The Novena to Our Lady of the Atonement which begins on the first Saturday in every month continues to grow in favor with Her clients. The March Novena contained over fourteen thousand petitions, which number has been equalled only once before. Those who scan the Rosary League Page in THE LAMP must be struck by the gracious favors Our Lady of the Atonement is constantly granting Her clients.

Our Sisters are most faithful in cooperating with the Blessed Mother by their intercessory prayers on behalf of the multitude of petitioners who are constantly asking the Sisters to intercede with Our Lord on their behalf through His Blessed Mother.

Anyone visiting the Convent Chapel of Our Lady of the Angels in the early hours of the afternoon will find two of the Sisters always praying before the Tabernacle; and every night at twelve two of them take their watch in the chapel to pray for an hour on behalf of their Benefactors and those who send in petitions to Our Lady's Graymoor Shrine.

Saturday afternoon, March the 11th, there was a fresh fall of snow sufficiently abundant to cover the whole surface of the Mountain with a mantle of the purest white. About nine o'clock at night the clouds broke and the full moon poured down a flood of silvery beams from its lofty position in the Heavens. The result was one of the most beautiful and enchanting scenes we have ever witnessed on the Mount of the Atonement.

Brother Angelus, the photographer, got out his camera and the picture we are giving on this page is the result. It shows only the roof of St. Paul's Friary and the Statue of the Madonna and Child which looks forth from above the Friary gables.

On the morning of Sunday, March 12th, in the Convent Chapel, Miss Adelaide Vaughan of N. Y. City was received into the Third Order of St. Francis taking the name of Sister Margaret Mary. The day following, wearing the Tertiary Habit of the Order, she started on the long journey to Tucumcari, N. M., where she will help the Sisters of the Atonement in teaching the large Mission School they have in that flourishing town in the Archdiocese of Santa Fe.

Two other Tertiary Sisters were added last month to the Third Order band at Graymoor, namely, Mrs. Mary T. Comer, (Sister Mary Agnes, T. S. A.), and Miss Loretta Cunningham, (Sister Elizabeth, T. S. A.).

The Father Minister took advantage of the Novena preceding the Feast of St. Joseph to conduct a Mission for the Brothers Christopher on the Mount of the Atonement. The result was not only a full attendance at the two Masses each morning, but also at the evening devotions and sermon. The further happy result was that nearly all of the Brothers Christopher sojourning with us made their Holy Communion once and many, several times during the Novena.

STATUE OF MADONNA OVER FRIARY GABLES
(Taken by Moon-light)

It is always customary to have a festival time in St. John's Atonement College on the night of St. Patrick's Feast. As our readers have learned by now, we call these merry-makings by the Latin name Gaudeamus, which means "let us rejoice", or "be glad". In order that our readers may better understand what a Graymoor Gaudeamus consists of, we print below the program that was carried through on St. Patrick's Night.

PART I

Opening Prayer — Rev. Father Superior

1. "Beau Ideal" ..... Orchestra Selection
2. Introductory Address ..... Rev. Father Superior
3. "Come Back To Erin" ..... Irish Quartette
4. "The Light of the Emerald"—Reading .... John P. McKeon
5. "Somewhere a Voice is Calling"—Vocal .... Ralph Jackson
6. "A Book Canvasser"—Reading ..... Michael Rankin
7. "Loin Du Bal" ..... Orchestra Selection

PART II

1. Irish Song ..... Walshe & Folks
2. Irish Poem—Reading ..... Vincent Carty
3. "I Hear You Calling Me"—Vocal ..... Brother Angelus
4. "Leave Me With A Smile" ..... Orchestra Selection
5. "A Picture of Ireland"—Poem..... Russell Paquette
6. "Tyrolean Sounds from Home" Violin Solo .... Brother Leo
7. "Gladiator March" ..... Orchestra Selection

As St. Joseph's Feast fell this year upon Sunday it was transferred to Monday. There was a Solemn High Mass at nine o'clock in St. Francis' Church on the Mount of the Annunciation, in connection with which Brother Bartholemew Kennedy, S. A. was professed, and Mr. Thomas Ryan of Boston, Mass., and Clement Blake from Jamaica, West Indies, were Clothed in the Holy Habit, the former as a Cleric and the latter as a Lay Brother.

Our Sisters have issued a special Easter appeal to their benefactors which runs as follows:

To Our Dear Friends:

We have named our new Novitiate and Laundry, NAZARETH, and have placed its happy completion without delay or debt under the patronage of the great Franciscan Wonder-Worker, our big brother Saint Anthony. Our Christmas Appeal to finish the building brought us twenty-two hundred dollars—$2,200. This was a great help, but not nearly enough to equip the building. To install the Steam Laundry high pressure boiler—which also furnishes the heating supply—and the Laundry Machinery will cost at the lowest estimate sent us, $6,000 We assure you that in the construction of Nazareth every dollar has been expended with the greatest economy and that everything is strictly practical and necessary. We can therefore with a very good conscience ask once more for your offerings to furnish this building so necessary for our expansion and growth. We have now five Mission Houses with twenty-five Sisters hard at work among the children of our foreign born population. Help us to increase these Missions an hundredfold by providing a roof to shelter our aspirants. Wishing you, each one, a joyful Easter.

Faithfully in Our Risen Lord,

Mother Lurana Mary Francis, S. A.

We hope that many of our readers who have not yet listed their names in the Sisters' Benefactors Book will do so at this time by sending them a special donation to aid in the completion of the Novitiate Building.

The growth of the Community has put upon the Sisters an additional cost at this time of two thousand dollars which must be expended in order to provide proper sewerage for the Convent and the Novitiate Building. This adds to their present financial burdens, and will make contributions sent to them by our generous readers, all the more acceptable.

OIL, WINE AND CANDLES

Someone sent us five dollars the other day for Vigil Lights. This has suggested to us the establishment of a Special Fund to provide both the Friars and Sisters with the purchase price of candles, oil for the Sanctuary Lamp, and wine for the Most Holy Sacrament of the Altar.

As our readers can very well understand, these three items amount to very considerable in the course of a year, and as it is the privilege of the Faithful to provide these things for the Worship of God, we believe that many of our Benefactors would be glad to exercise that privilege in providing the Candles, Wine, and Oil for our Graymoor Altars and Sanctuaries.

We are having the Ecclesiastical Review bound, and would be grateful for the following missing copies: April, 1919; July and August 1920; November and December, 1921. Please mail to the Editor of THE LAMP and mark "Personal".

We would also be grateful for the gift of discarded cassocks that could be mended for our Students. Some of those worn by them at the present time are very much tattered, and we can ill afford to purchase new ones.

GRAYMOOR BURSES

EDITOR'S COMMENT: *We began our comment last month with the following statement: "Those of our Readers who scan this part of Graymoor Annals with interest from month to month will notice that the Sacred Heart Burse has been completed and raised to the first place at the top of the list."*

In making this announcement, we did not anticipate that SACRED HEART BURSE No. Two *would be started so quickly. Our Readers will notice that it already has taken the fourth position in the list of uncompleted Burses, the contributions reported for last month being $170. This is an indication of how deeply devoted our Readers are to the Sacred Heart of Our Divine Lord, and we anticipate that it will not be long before this Burse takes first position at the top of the list that is published below.*

Holy Spirit Burse has been increased by a gift of $60. from the Ladies' Auxiliary of Harlem K. of C. Council. This Burse, it will be remembered, was started by the Knights of Columbus, and we should be glad to see it make more rapid progress.

It will be noted that the Immaculate Conception Burse which stood No. 9. on the list last month, is now No. 7.

Two additional Burses have been added to the list during the past month, namely that of The Holy Face and The Five Wounds.

Burses now completed: The Sacred Heart Burse, Saint Peter's Burse, Saint Francis' Burse and Saint Anthony's Burse Number 1.

Progress Made by Other Burses.

The Holy Spirit Burse: The Ladies' Auxiliary of Harlem K. of C. Council, $60.; grand total: $1,125.00.

Our Lady of the Atonement Burse: M. D., $3; T. W., $2; T. H., $1; M. R., $3.10; A. T. L., $1; J. K., 50c; Mrs. R. $15; total for the month: $25.60; grand total: $926.55.

The Little Flower Burse: A. M., $1; A. C., $5; F. L. C., $1; grand total: $460.83.

The Sacred Heart Burse No. 2.: F. G. McM. 50c; J. M., $2.50; E. M., $1; M. McL., $1; M. T. McD., $1; H. M., $5; C. M. J., $5; A. M. D., $1; K. D. W., $4; C. M. G., $1; E. B., $3; E. C., $5; S. C., $2; M. C. S., $2; C. B., $5; J. K., 50c; K. D., $1; A. C., $1; W. D. F., $1; T. G., $4; total for the month: $46.50. Grand total: $170.00.

St. Anthony's Burse No. 2.: F. G. McM., $1.50; J. S., $13; H. B. M., $7; E. N., $1; Mrs. De L., $1; M. K. H., $5; J. K., 50c; J. H. L., $1; A Friend, $5; total for the month: $35; grand total: $142.00.

Our Lady of Perpetual Help Burse: .C. B., $10; grand total: $133.50.

The Immaculate Conception Burse: T. J. S., $5; C. B., $10; M. H., $50; total for the month $65; grand total: $108.00.

St. Rita's Burse: Srs. of St. Francis, $10; F. L. C., $1; W. M., $5; grand total: $71.00.

St. Joseph's Burse: G. C. F., 2$; A. M., $4; D. N. B., $1; C. F. H., $2.50; G. K. S., $1; J. K., 50c; A. A., $1; total for the month: $13; grand total: $67.50.

St. John Baptist: Total $57.00.

St. Ann's: Total $19.50.

St. Margaret Mary's Burse: K. D., $1; J. P., $2; grand total: $18.50.

The Blessed Sacrament Burse: M. C. M., $2; grand total: $14.

St. Paul's: Total $9.50.

Joan of Arc: Total $8.00.

Precious Blood: Total $5.00.

Burse of the Holy Face of Our Lord: First donation by Chas. W., $5.00.

Burse of the Five Wounds of Our Lord: First donation by a "repentant sinner": $5.00.

Our Lady of Victory: Total $2.00.

Our Lady of Lourdes: Total $1.00

New Burse in Honor of "Thy Holy Face."

C. W., St. Louis, Mo.: "Enclosed please find a small donation, five dollars to start a Burse in honor of "Thy Holy Face." I hope from time to time to send other donations to this Burse."

"I hope that every contributor to this Burse will receive all the blessings promised by Our Lord to those who would spread the devotion to "Thy Holy Face". If each reader that has obtained a favor through the intercession of "Thy Holy Face" would contribute a dollar, I think it would not be very long before this Burse would be completed."

OUR STUDENT'S BREAD FUND

It is very gratifying to be able to report a still larger Total of Contributions towards our *Students' Daily Bread* this month even than last month, which up to that time was the record-breaker. If this increase continues for the balance of the year it will go a good ways towards covering the cost of educating our young men for the Priesthood.

Previously reported: $785.34. Received during March: Mr. W. J. W., $50; A. S., $10; Mrs. O. C. M., $5; M. T. K., $100; P. O'G., $4; J. C. P., $5; E. A. B., $15; Mrs. H. Y., $8; A Friend, $1; Mrs. W. P., $5; A. H. K., $1; Mrs. B. M., $2; W. D. D., $6; Mrs. I. E. R, $1; Mrs. E. M. M., $10; Mrs. J. G., $2; M. J. C., $1; F. J. Q., $4; E. C. W., $4; W. R. F., $5; E. A. K., $3; J.-D., $5; E. R. L., $1; A Friend, $1; E. D., $25; J. F. S., $33; Mrs. J. G, $1.10; J. J. D., $2; M. J. F. R., $1; M. T. K., $1; Mrs. G., $1; P. J. R., $150.; J. F., $2; A. M. B., $20; M. R. H., $3; Mrs. H. R. A., $1; Mrs. T., $10; A Visitor, $1; A. E. W., $3; B. M., $3; Total since last report $508.10; Grand Total: $1,293.44

ROSARIES BLESSED BY POPE BENEDICT XV

The unexpected death of our late Holy Father, Pope Benedict XV., has given an enhanced value to the Rosaries which were blessed by him for the *Union-That-Nothing-Be-Lost*. This fact is evidently appreciated by LAMP readers, judging from the increased numbers we are mailing out to those who have fulfilled the conditions of securing them.

As we stated in the January LAMP we will send one of these Rosaries to any of our U. N. B. L. members who secures a new subscriber to THE LAMP ($3.00 for 1 year, $5.00 for Two) and thereby a new Member of the *Union-That-Nothing-Be-Lost.*

A WORD TO OUR SUBSCRIBERS

We have a piece of good news to impart to our Readers. I am sure it has been a source of regret to you, as well as to the Editor, that whereas in actual contents THE LAMP takes fisrt rank among the missionary magazines of the country, it should be printed upon such poor paper. We have explained this to you as due to the fact that the rapid printing rotary press we have heretofore employed was built for newspaper grade of work and would not permit us to use a better quality of paper. This press was absolutely the best for the purpose we could secure during the war. To build a high grade magazine press at that time we found would have cost us thirty-seven thousand dollars and even then the manufacturers would not guarantee to deliver the press under a year's time. Bowing to necessity we have been constantly on the lookout for the golden hour when a rotary press of first grade construction would be offered on the market. At last the coveted opportunity arrived. The Curtis Publishing Company of Philadelphia in order to overcome the high cost of labor are taking out the series of Cottrell presses on which heretofore *The Ladies Home Journal* has been printed and have replaced them with a mammoth Hoe press. We have been fortunate enough to secure one of these Cottrell presses in first class condition and it is already set up in the Atonement Press, Peekskill, and just as soon as the supply of paper we have on hand for the old press has been used up THE LAMP will appear in a grade of paper and printing that will put it on equal footing, typographically, with the leading secular magazines of the day, for as everybody knows *The Ladies Home Journal* is not only the most popular magazine of its kind in America but it has stood for the best there is typographically among the leading monthlies of the country. Not only have we in our press room one of the identical machines on which The Ladies Home Journal has heretoofre been printed, but we have secured the service of a pressman that formerly operated this same machine for the Curtis people in Philadelphia.

We hope this announcement will serve to stimulate your enthusiasm for THE LAMP to a higher pitch and that on the strength of the impulse you will make more strenuous efforts to increase our circulation. Our agents are finding it harder than ever before to maintain their monthly quota of new Subscriptions owing to the hard times being so keenly felt by the working people and we must depend upon the loyalty of our LAMP *Army*, not only in holding your place on our permanent Subscription List, but also in your acting as volunteer canvassers for the purpose of securing New Subscribers among your Catholic neighbors.

The offer we have made to give a Rosary, blessed by the Pope, to those who secure for the *Union-That-Nothing-Be-Lost* a new Subscription Member has proven a good incentive but we hope a very much larger number of our Readers will send in from time to time the names and addresses either of new subscribers whom they have gotten, or else a list of those, whom you believe would be likely to subscribe were we to send them sample copies.

ONE HUNDRED THOUSAND OUR GOAL!

Last month we asked Every Subscriber to THE LAMP to contribute One Dollar to the *U. N. B. L.* Self Denial Week Offering. We now urgently repeat this request in order that the "*S. D. W.*," as we call it at Graymoor, may this year reach a Grand Total of One Hundred Thousand Dollars. This is our goal, and by the United Cooperation of our Entire Lamp Army we confidently expect to reach it, not by Easter Sunday or even Ascension Day, but before the year is over.

Some of our members who receive their Self Denial Week envelopes in Mid-Lent do not send them in to the Central Treasury until the year is almost ended; and if by the time the bells of America ring out 1922 and ring in 1923 the Hundred Thousand Dollar Goal has been reached we shall all be ready to sing a Te Deum, because the Big Thing that we set out to do during 1922 has been successfully accomplished.

We know that the times are hard, and perhaps there may be as many as Fifty Thousand of our Subscribers who will not be able to give even one dollar to the General Fund of the *U. N. B. L.* this year. But even so, there will remain another Hundred Thousand who, in spite of the hard times, WILL BE ABLE to give at least a dollar, and some we know will give much more.

Bearing in mind last year's *U. N. B. L.* record we do not believe that we are building air castles in setting the goal of financial endeavor for our *U. N. B. L.* this year at the sum of one hundred thousand dollars independent and apart from Mass Intentions and Special Offerings made for various objects in response to the many appeals constantly appearing in the columns of THE LAMP.

It is too early to make any report this month about the first returns received at Graymoor in response to the Self Denial Week letter sent out by the Editor to all LAMP Subscribers, but we will say as a good omen that the first LAMP Reader to send in his envelope was the Rt. Reverend William T. Russell, Bishop of Charleston, and with a Bishop to lead the way our entire LAMP Army ought to enthusiastically follow.

Next month we hope to have a very encouraging report to make, and we hope that every LAMP Subscriber who reads this Editorial, and who has not yet sent in his *S. D. W.* envelope to the Central Office of the *U. N. B. L.*, will at once do so in order that it may reach us in time to be included in the report we hope to publish in the MAY LAMP.

CALLS FOR MASS INTENTIONS LIKE THIS COME TO US CONSTANTLY

I am an Indian Catholic Priest belonging to the Diocese of Nagpur under the jurisdiction of Dr. Coppel. I am in full possession of all my sacerdotal faculties. After having read about your Missionary Union in the *Trumpet Call*, I beg to submit the following to you in the hope of obtaining a favorable hearing.

I am working among poor Catholics and Pagans. I use all my Mass Stipends in their behalf in order to relieve their distress and suffering. I do not venture to ask for alms. But, I shall be very grateful to you if you or your friends could send me some Mass Intentions which will enable me to help my poor.

It is a well-known fact that the American Catholics are noted for their generosity and charity. Most of the Missions of the World are now supported by them.

In return for such generous charity,

Yours respectfully in Christ,

A. Joseph, Catholic Priest.

Jubbulpore, Central Province, British India.

A MAN MUCH LIKE JOHN REID

Toward the end of the last century, there lived in the city of Lyons a poor cobbler whose chief interest in life lay in the foreign missions and the missionaries.

To show his regard for those who were the emissaries of Christ among pagans and infidels he did everything in his power to help them. Whenever his toil and self-sacrifice enabled him to get together a little money he joyfully ran with it to the office of The Society for the Propagation of the Faith, which Society had been inaugurated in the city of Lyons. As for the future, the time when he should be unable to work, he left that entirely to Providence and gave it not a single thought.

Those in charge at the S. P. F. office often remonstrated with the generous man, telling him they hesitated to take the fruits of his hard labor, and of thus depriving him of any resources in the event of a rainy day; but the friend of the missions would not be denied and in the end always gained his way which was to leave all the money he possessed at the time beaind him.

This faithful Christian remained the benefactor of the S. P. F. for many years and finally passed to his reward, without indeed having experienced the want and misery foretold for him by so many persons. At his death the amount given to foreign missions by this humble and obstinate friend was computed from the books and it was discovered that he had bestowed not less than seventeen thousand francs, or thirty-four hundred dollars upon the Society. What a record for a cobbler!—*Annals of S. P. F.*

HOW LAMP READERS HAVE HELPED TO "TURN HER SORROW INTO JOY"

In the January number of THE LAMP we published the appeal which follows under the heading: *"Let us turn her sorrow into joy"*:

Mother Mary Ignatius, an Ursuline Nun, is in deep grief and full of sorrow because, coming all the way from Friedwaldau in Austrian Silesia, which has now become part of Czecho-Slovakia, to seek help for her fellow Ursulines in their desperate need she has been utterly disappointed of her hope. Although she came fortified with a letter of recommendation to the Bishops of this country from Cardinal Adolf Bertram, Prince Bishop of the Diocese of Breslau, to which diocese her Community of Nuns is attached, she has met with almost total failure in her efforts to collect alms. One Archbishop in the West permitted her to go in quest of assistance in his diocese for two weeks with the result that she collected $60.00, which just about paid her travelling expenses, and, although His Grace, Archbishop Hayes gave her a similar permission to collect alms for a fortnight in New York City, she has met even there with very little success and now on the eve of returning to Europe she finds herself as empty handed as when she set foot in America and oh, so sad that she has not been able to help her poor Ursuline companions in far away Silesia.

We now place the fate of this daughter of St. Ursula in the hands of our generous Lamp Readers, believing that out of your compassion you will change her bitter disappointment into joy, seeing to it that she does not go back from our hospitable shores with an empty alms bag and a well nigh broken heart. Please act at once.

But should your alms come after her departure the U. N. B. L. will send it across the sea to her Convent in Friedwaldau.

The following report submitted by our U. N. B. L. Treasurer, Brother Fidelis, S. A., shows to what extent until now our LAMP Readers have responded to the foregoing appeal in the Ad of Rev. Mother Mary Ignatius. When it is taken into account how many heart-moving appeals are constantly published in our columns the Editor thinks the response has been very good. We have but one additional request to make in this connection: Please add at least one hundred and fifteen dollars to the grand total already contributed so that it will go a bit over one thousand dollars.

Mrs. J. B., 35c; Mrs. J. D., $1; N. N., $1; Mrs. M., $1; H. D., $2.50; C. S., $5; D. D., $10; F. H. McC., $100; L. Mc., $100; N. N., $1; A. B., $1; K. McB., $1; E. Von L., $2; Srs. of St. Joseph, $3; K. M. L., $1; R. H., $1; G. C., $1; Mrs. Q., $2; G. C., $1; Mrs. D., $3; M. B., $4; Mrs. B., $5; M. O'B., $10; C. D., $25; J. McC., $1; T. McA., $1; M. J., $1; M. H., $5; M. E., $5; N. B., 50c; M. E. H., $2; M. R., $2; Mrs. L., $1; M. M., $5; M. R., $5; A. L., $5; W. M., $6; M. C., 50c; Mrs. H., $1; I. S., $1; Mrs. R., $2; Mrs. R., $3; W. K., $5; M. B., $2; A Rosarian, $1; Mrs. H., $1; Mrs. G., $1; Mrs. D., $2; Mrs. McC., $2; Mrs. M., 25c; Mrs. D., $2; N. N., $10; Mrs. G., $10; N. N., 25c; Mrs. S., $1; N. N., $1; M. H., $3; J. G. W., $8; Mrs. S., $2; Srs. of St. Joseph, $5; Miss C. R., $97.65; M. M., $5; A. C., 50c; Mrs. F., $1; Mrs. V., $2; K. C., $2; M. J., $5; M. S., $1; Rev. L. R., $2; Mrs. F., $1; M. J., $1; Mrs. D., $2; C. S., $2.50; Mrs. L., $5; M. F., $200; J. McC., $2; J. O'H., $1; A. W., $1; J. P., $4; J. B., $1; N. N., $1; M. F., $1; J. M., $3; M. F., $5; W. W., $1; Mrs. T., $2; Mrs. F., $1; E. W., $1; J. A. B., $5; W. K., $1; Miss E. S., $1; A Friend, $1; T. B., $1; G. W., $1; Mrs. M. C., $10; C. D., $15; F. K., $1; Mrs. R., $2; S. D., $5; Mrs. E. C., $5; Mrs. F., $2; N. N., $2; H. K., $1; L. D., $1; P. W., $5; M. M., $1; E. S., $2.50; Mrs. J. F., $1; Mrs. A. C., $25; A Brooklyn Subscriber, $2; Mrs. M. W., $1; Srs. of St. Francis, $1; Mrs. H. H., $1; Mrs. B., $1; M. R., $2; Mrs. N., $2; C. L., 50c; Sister W. $50; Total: $886.00.

Sister of Christian Charity, Brooklyn, N. Y.: "Enclosed please find check for fifty dollars for Mother Mary Ignatius, the Ursuline Nun who, according to your letter is still in New York. (She has since returned to Europe.) The money is from poor working women who were touched by the plea in The Lamp, and they have asked that the U. N. B. L. should act as an almoner for them and send the money to the correct destination."

A CRY OUT OF EGYPT

Reverend and dear Father:

Won't you please incline your ear to a voice from Egypt, the land of the Pharaos? A Franciscan Father in America has drawn my attention to your Mission Magazine THE LAMP, *and the relief work you are so successfully engaged in. The great variety of appeals you give place in your paper encouraged me to add one more to the chorus of pleading voices.*

May I ask you, dear Father, to make it known to the generous Readers of THE LAMP *that the Sisters of Saint Charles Borromeo who entered this Mission Field in 1884 have had much of the result of many years of fruitful labor destroyed by the late war and that now we are seriously handicapped by a lack of funds?*

In 1915 we were driven from our loved field of labor. Our homes for the aged, orphanages, schools and prosperous academies, even our dear Motherhouse and Novitiate had to be abandoned. Through the mediation of the Sacred Congregation of the Propaganda we were permitted in 1921 to return to Egypt. But what a change the war had wrought! How the French soldiers had ruined or scattered our furniture and changed the whole interior arrangement of our houses! Before we can think of continuing the work so rudely interrupted in 1915, we must remodel all the buildings and build a new Novitiate. Through the strain of the war we have lost twenty-four Sisters. Their places can only be filled and our future in this vineyard assured if we are enabled to build and open a Novitiate. An orphanage too, is badly needed.

But, Father, we can no longer look to Europe for the financial assistance wherewith to accomplish all this. Our Mother-Province is impoverished. All the sources whence the means once flowed are dried up. We are turning to America and implore you, kind Father, to bring this state of affairs to the attention of the Readers of THE LAMP. *Surely our cause, too, will find friends. Generous America need only be told of it. Please tell your kind Readers that the fervent prayers of our Sisters and the children under their direction will call God's blessing on all who send us just a little of their abundance. I assure you, reverend Father, of our special prayers for this service.*

Respectfully yours in Christ,
MOTHER M. ANACLETA.

ANOTHER CHURCH FOR OUR LADY OF THE ATONEMENT

Who Will Volunteer to Erect It?

Bishop Alexander, Vicar Apostolic of Kottayam, East Indies has addressed to the President of the *Union-That-Nothing-Be-Lost* the following interesting communication.

"Since my letter of the 8th instant, I have most consoling news for you and your benefactors. In one of our Mission Stations there are some two hundred families of Jacobites of whom some sixty families were willing to embrace the Faith, and they cannot do so without a Church in their midst.

I advised them to buy the ground for the purpose, and promised to help build the Church. I have advanced them one hundred dollars to pay part of the price of the ground. This has already been done and the document has been delivered to me today.

The place is called St. Mary's Thope (ground) we intending to build a Church here to Our Lady of the Atonement, with your help. If you will kindly help me, for the love of Our Lady of the Atonement, another chapel to Our Lady, under the invocation, will be built within six months for the use of the Jacobite Converts in the big centre of the Jacobites.

As soon as such a Church is built not only these sixty families of this congregation, who are already willing to come into the Faith, but others also, we have reason to hope, will embrace the True Fold.

Five hundred dollars will provide for the Chapel, one hundred dollars for the Altar, and one hundred dollars each for the Statues of Our Lady and of St. Anthony; in all seven hundred dollars will suffice. May I hope in Our Lady and St. Anthony that you will be able to perform this act of charity for me? These souls will be your reward.

My confidence in Our Lady of the Atonement is increasing as a means of bringing back the Stray Sheep to reunion with the Vicar of Christ. The Sacred Heart of Jesus and Our Lady of the Atonement will repay you and your benefactors a hundred fold."

We are confident that among the devoted Sons and Daughters of the Atonement there will be found some to respond to this appeal of the Bishop of Kottayam and provide whatever is necessary to build this Church for the sectarian Jacobites who desire to return to the unity of the One Fold under the One Shepherd. This will be a very practical case of a corporate return of the Other Sheep to Peter's Fold.

INDIAN BOY WANTS A CORNET

Last summer some charitable people in Los Angeles offered to take care of a few of my Indian children and provide for their education in the Parochial Schools of that city.

Among those Indian children is a boy who before going to Los Angeles had been playing in a band for several years. Now that the boy has an opportunity to acquire more knowledge and practice of his music he is without an instrument with which to play.

I hope and pray that you can get one of your benefactors to help this poor Indian boy in his need of recreation. He plays the cornet.

Sincerely yours in Christ,
FATHER ALBERT, O. F. M.

St. Joseph's Church, Mescalero, New Mexico.

SLOW BUT SURE!

They say of a friend of ours: *"He is slow but sure."* This seems to be about the most favorable description that we can give of the condition of our Life or Perpetual Membership Campaign at the present time. We started out about two years ago to reach the goal of One Thousand Memberships. At last report the Grand Total of Perpetual Memberships (Individual and Family) amounted to 899. The Treasurer's report for the month of March runs as follows: "We received 13 Individual Memberships, the initials of donors being: Mrs. J. McG.; Bridget D.; M. J. S.; Fred H. McC.; Margaret McG.; Mrs. M. B.; A. M.; M. B.; J. D.; S. S.; M. McD.; T. Margaret H.; W. C. And four Family Memberships: Dr. M. H. H.; Chas. A. D.; Mrs. D. T. M.; Mrs. M. McD."

This brings the total to date a few paces past the last intervening milestone on the homestretch towards One Thousand, the record now standing at 916.

We have just received the Annual Report of the Society of the Propagation of the Faith in the Archdiocese of New York, and we find that the total of Perpetual Memberships (living and deceased) enrolled during 1921 amounted to 758. The total amount received on account of these Perpetual Memberships was $58,520. This leaves our *U. N. B. L.* record far in the rear.

We appeal to our Readers to put more momentum into this important Department of *U. N. B. L.* activity and to see to it that as far as Perpetual Memberships are concerned the *Union-That-Nothing-Be-Lost* achievement for 1922 will surpass and not lag behind that of the preceding year. It would be grand if we could do as well as the Propagation in New York.

Mass Intentions Always Most Welcome

Mrs. M. C., Cleveland, Ohio: "I am enclosing check for fifty dollars, the same to be distributed amongst the Poor Priests for Masses for the Poor Souls in Purgatory."

FRIAR IS APPOINTED CITY ORGANIST

Glasglow City Council has appointed a Franciscan friar as one of its honorary city organists. The appointee, Brother Joseph Greer, O. F. M., is attached to the Franciscan church in Glasgow, Scotland. He is well known as a capable musician, and one of his compositions, a descriptive piece called "The Battle of the Somme," was played by the composer himself before a large audience in the Glasgow City Hall only a few days before the new appointment was announced.

Rev. John P. McNichols, S. J., dean of the department of art and sciences of Marquette University, Milwaukee, has been appointed to the presidency of the University of Detroit, in succession to Rev. Wm. T. Doran, S. J., who has been transferred to Marquette.

REPORT OF MONEYS DISBURSED BY THE UNION-THAT-NOTHING-BE-LOST DURING FEBRUARY

Africa

Rt. Rev. J. Biermans, Kampala P. O., Uganda: Mass Intentions: $111.; for the support of two Catechists, $20; for Father Grimshaw $10 gift; for Father Rogan, $3 gift; for the Seminary, $463.50; total: $607.50. Rt. Rev. A Declercq, Lulubourg, Belgian Congo: M. I., $50. Rt. Rev. G. Grison, Stanleyville, Congo, M. I., $50.

China

Rt. Rev. M Everaerts, O. F. M., Ichang: M. I., $100.; gift, $5., total: $105. Rt. Rev. C. Ibanez, O. F. M., Yen an Fu: M. I., $100. Rt. Rev. A. Henninghaus, S. V. D., Jenchowfu: M. I., $50. Rt. Rev. P. A. Faveau, C. M., Hang Chow: M. I., $50 V. Rev. F. D. Herkenrath, Tsinanfu: gifts, $105; M I., $9.; total: $114. V. Rev. C. Daems, Tsinchow: M. I., $15. Rev M. A. Andrisani, Honan Chang Teho: M. I., $10. Rev. X. Fou, C M., Yen Chow: M. I., $15. Rev. J. Hou, Ning Po: M. I., $10. Rev. A. Hervot, O. F. M., Chefoo: M. I., $15. Rev. C. Kleinenbroich, Simako: M. I., $15. Rev. P. L. Kovac, Yungchow: M. I., $15. Rev. J. M. Ouang, C. M., Kin Wha Fu: M. I., $10. Rev. Leo Ting, C. M., Chii Chow Fu: for the support of Catechists, $15; for the Dispensary, $10; for M. I., $15: total: $40. Rev. F. Galvin, for Maynooth Missions, $10. Rev. Fr. Jaescher, O. F. M., Paokin: $30.

India

Most Rev. E. J. Morel, Pondicherry: M. I., $25. Rt. Rev. T. Kurialacherry, Changanacherry: M. I., $50. Rt. Rev. P. Perini, S. J., Mangalore: M. I., $75, for the support of Catechists, $50 total: $125. V. Rev. Fr. Gregory, D. C., Trivandrum: M. I., $100. Rev. Dr. Elias, D. C., Mutholy: M. I., $15. V. Rev. A. Bruder, S. J., Poona, M. I.: $15. Rev. R .D. Sequeira, Kokkada: M. I., $15; for the support of a Catechist $25; total: $40. Rev. H. Westropp, S. J., Poona: M. I., $15; gift for School, $1; total: $16. Rev. E. L. Mathias, Mangalore: M. I., $15. Rev. P. Meyniel, Bangalore: M. I., $15 Rev. J. M. Minezes, Manjeshwar: M. I., $15. Rev. Leopold, D. C., M. I., $15. Rev. E. Loubiere, Cuddalore,M. I., $25 Rev. V. R. Fernandes, Mangalore: M. I., $15 Rev. T G. Duffy, Cuddalore: M. I., $15. Rev. J. V. D'Souza, Mattigiri, $15. Rev. F. S. D'Souza, Ullal: M. I., $10. Rev. S. D Silva, Chamarajapuram: M. I., $17. Rev. J. D'Sa, M. I., $10. Ven. Sr. Sauter Choohari: gifts for the support of her Missions: $170.32. Rev. Fr. Menacherry, Allur: $25. Rev. Fr. Simon, Ajmer, $20. Rev. Fr. Anastasius, M. I., $75.

Italy

To Rt. Rev. D. I. Lanslots, O. S. B., for poor Nuns in Rome, $15. Most Rev. Fr. A. Rigo, Rome, M. I., $90. Gifts for the Poor Clares of San Cosimato, $70.35. V. Rev. P. M. Cocalloro, O. F. N., Assisi: M. I., $100 Rev. P. R. Pancini, D. C., Florence: M. I., $20. Rev. Mother C Reatelli, P. C., Alcamo: $25.

Japan

Rt. Rev. J. B. Castanier, Osaka: M. I., $100; gift, $1.; total: $101. Rt. Rev. J. C. Combaz, Nagasaki: for the support of a Student: $10. Rev. C. Gelinas, O. F. N., Asahigawa: M. I., $120. Rev. I. Nakada, Nagasaki: M. I., $10. Rev. E. Perez, Tainan: M. I., $15.

Holy Childhood Association

Received for Membership in the Association: $18.56.

Korea

Rt. Rev. F. Demange, Taikou: a gift of $1. Rev. C. Ferrand, Taikou: M. I., $15. for the support of 2 Catechists, $21; total: $36. Rev. Fr. Eckherdt, Wonsan $67.49.

Medical Mission Branch

St. Joseph's Hosp., Ning Po.: Sr. Gilbert: 56.50. Holy Childhood Hosp., Pekin: Sr. Agnes: $52. House of Mercy, Chenting Fu: Sr. Guerlain: $30. St. Vincent's Hosp., Kion Kiang: Sr. Gertrude: $52. Wenchow Mission, Mother Mary: $20. Immaculate Orphanage, Fangtze: Sr. Symphoriana: $10. Presentation Sisters' Mission Chusan: Sr. Xavier: $50.

Near East and Asia Minor

Rt. Rev. G. Calavassy, Constantinople: M. I., $225; Daily Breal League, $32; St. Anthony's Bread Tithes, $76.26; total: $333.26. V. Rev. P. Clement, A. A., Stamboul: M. I., $15. V Rev. Can. Vuccino, Scutari: M I., $15. V. Rev. Mgr. M. Mighirian, for His Grace Peter XIII, Armenian Patriarch $202. Rev. F. Naayem: Chaldean Rescue Fund: $3. Bp. Papadopulos Russian Relief Fund: $17.

The Philippine Islands

Rev. H. David, Baguio: Mass Int., $56. Bokod Mission, $10., for Our Lady of the Atonement Church, $75.50. Rev. P Hubaux, Manila; for the schools, $25., M. I, $25; total: $50.

Miscellaneous Missions

Foreign: Rt. Rev. M. G. Vuylsteke, O. P., Curacao: gifts for Fr. Bruyn, $18.50. Rt. Rev A. Bahlmann, Para, Brazil: M. I., $25. Rt. Rev. B'p. Aerts, D. E. Indies: M. I., $3. V. Rev. R Brotons,, O. F. M., Valencia, Spain: M. I., $50. V. Rev. A. Campa, O. F. M., Jubljana, Jugoslavia: M. I., $50. Rev. P. Bihain, Port de Paix, Haiti: M. I., $25. Rev. J. E. Cote, Nazareth, Palestine: M I., $3. Rev. J. DeSamber, Brussels, Belgium: M. I., $25. Rev. J. Francis, O. M. I., Mannar, Ceylon: M. I., $15. Rev. I. Heiligenstein, O. F. M., Friedolsheim, France: M. I., $20. Rev. A Lecorre, O. M. I., Calgary, Canada: M. I., $15. Rev. J. A. C., Albertville, Que.: $50., for M. I., $25., total: $75 Ven. Sr. Hildegarde, O S. B., Carlisle, Eng., $25. Rev. Dr. Hlond, Vienna, Austria: $25. Ven. Sr., M. de Pesseroey, Ghent, Belgium: $5. Rev. Dr. Weis, Primasens, Germany: $17. Rev Fr. Stanislaus, Mulliavallai, Ceylon: $270. Rev Fr. Milarian, Mannaman, India: $25. Rev. Fr. Angelus, Limpias, Spain, $4. Rev. E. Giessen, Aachen, Germany, M. I., $51. Rev. M. Mommertz, Gladbach, Germany, M. I., $15 Rev. Mother Ignatius, Austria, alms: $532.65.

Domestic: Rev. Fr. Salvator, S. A., Hereford, Tex.: to help complete St. Anthony's Church: $770.61. Srs. of the Atonement, Hereford, Tex: $6. Rt. Rev. M. J. Crimont, S. J., Juneau, Alaska: M. I., $7; gifts for the Ursuline Nuns, $5; for a Chapel, $500; other alms for the support of the Mission, $44; total: $556. Rev. Mother M. Elizabeth, $1.

Mass Intentions Distributed in the U. S. A.

Rev. R. W., $25. Rev. J. A. C., $25. Rev. F. A., $15. Rev Fr. B. A, $15. Rev. A. V. S., $32. V. Rev. B. B., $164. Rev. C. C., $15. Rev. H. A. C., $25. Rev. J. B. G., $10. Rev. P. J. C., $20. Rev. Jose C., $31. Rev. O. L., $15. Rev. H. L., $15 Rev. J. C. L., $10. Rev. V. M., $10. Rev. F. V., $34.75. Rev. A. P., $15. Rev. F. P., $15 Rev. J. C., $21. Rev. A. F., $15. Rev. C. S., $15. Rev F. A., $15. Rev. R. W., $25. Fathers, S. A., $124.28.

Total Disbursements: $7,000.00

A LETTER FROM SISTER MARY BERNARDINE

Very Rev. and dear Father:

With deep and sincere gratitude we received your welcome gift of $55 to help us in our work of redeeming little souls from slavery, sin and idolatry, in a word to help us to form the future generation in the truths of our holy faith.

We could never thank you sufficiently, for we know and see how great is our necessity, hence, we recognize what a great boon your gifts are, and that they are sent direct from God.

Could our dear benefactors see the great misery from whence these dear infants are taken, and see the great joy and happiness of these little faces when with us—yet there is no luxury with us—I am sure they would be amply rewarded to feel the great good they have done.

One of our little blind orphans died the other day (Jan. 17th) aged 11 years. This dear child was given to us by her mother who rejected her on account of her blindness. Only four years of age she had been taught to beg, and to draw the compassion of passers by, the mother had put a medicine in the child's eyes to make them sore. By misadventure or otherwise a dose so strong was applied, which caused total blindness to the child. The mother seeing no future for the child and that she would be a life long burden; she gave her to us.

The dear child was baptized with the name of Cecilia as she was always singing. She had grown up a fervent little Catholic, an example for her little companions. In a few days she has fulfilled her task and the Infant Jesus and Our Lady, whom she loved so much, came to fetch her. It was a trial for the orphans. But seeing how bleak was the future of this dear child, we felt God had done a wise thing to take her to Himself.

If it were not for the alms of our generous benefactors how many hundreds, nay, thousands of these little souls would be plunged into paganism. How these little (or great) souls will pray for their generous benefactors before the throne of God!

Our lepers too who have suffered so much during these long, bleak winter months, have prayed continually for those dear ones who have sent them so many little comforts, to assuage their pains. Oh! These northern winters are most trying even to the natives. We have had more than twenty cases of frozen limbs this winter, it is pitiful to see them. You cannot imagine what it is like unless you see a limb frozen, the blood is congealed and turns into a putrefaction, then parts of the limb fall away; sometimes we can save the limb, but often the limb is obliged to be amputated.

Some of Inmates of St. Sebastian Home

Thank God! by the generosity of our kind friends we are enabled to shelter and feed all those who come to our doors; often we do not know where the next cent is coming from, yet we have confidence that God will send us something from America. Until now God has never failed us and I am certain that He never will, I feel that God has destined our American Catholics to convert China, it may be slow work, but it will come.

All our inmates prayed for you Very Rev. Father and your Community at the Crib of the Infant Jesus also for the dear readers of THE LAMP *whom we never cease to recommend to their prayers. It is all we can do in return for your noble charity, is to pray, but this we do with all our heart.*

I personally never forget any of you each day at Holy Mass, Communion and at Adoration where I implore Our dear Lord to bless and reward you a hundred fold.

Again renewing my sincere and heartfelt thanks and ask-

ing you, Father, to bestow your blessing on

Yours humbly and respectfully
in J. M. J. and O. H. F. S. F.
MARY BERNARDINE *of Jesus F. M. M.*

KEEP CHRIST IN YOUR HOSPITAL

Could the Western Catholic, says Father Foley, its Editor, reach the eyes of the Sister Superior of every Catholic Hospital in these United States we would say to them—"In God's name—in the name of your saintly founder—for the sake of the poor—the afflicted—the sorrowful keep Christ in your Hospital."

In certain quarters there is a tendency to make certain concessions—a tendency to surrender if not the ownership, at least the control of Catholic Hospitals to physicians! Beware! You are treading dangerous ground!

The Catholic Hospital is the incarnation of one of the highest forms of Catholic charity!

The ownership, control and maintenance of our Catholic Hospitals is justified and justifiable only so far as they give the nuns an opportunity to perform the God-given—Christ-inspired works of their holy vocation in behalf of whom? The rich, the powerful, the great? No! Ten thousand times NO! In behalf of whom then? The poor, the lowly, the outcast, suffering humanity without distinction of color, race or creed! In a certain city stands a hospital—Catholic in name—Catholic in exterior appearance—but at heart non-Catholic and pagan!

The Sisters have turned over their God-given rights, their Christ-inspired work to a body of seculars, the staff and their hired, paid nurses, while they themselves have become little more than the physicians' professional servants! Bah! This renders the Sisters' presence in a hospital, not only anomalous—but absolutely out of order!

Without insinuating the least shadow of disrespect for physicians and their trained nurses—without the faintest suspicion of the efficiency of physicians and trained nurses—without the remotest reflection on equipment, etc., etc., we here and now state that our Hospital Sisters must ever remain like Christ—no respector of person—no partiality, no favors—all must be received—all must be treated—all must be looked upon in the light of the golden glow reflected from the tiny red light keeping watch and ward over the Prisoner of the Tabernacle.

Lest our friends may think us too strong on this point let us here quote Bishop John Ward of Leavenworth, speaking to the nuns who represent the Catholic hospitals of Kansas:—"Keep the ownership and control of your hospitals in your own hands and under no condition surrender these to any physicians or staff of physicians.

Let Archbishop Dowling of St. Paul speak to you. He says: "Keep Christ in your hospital"—but you can't keep Christ in your hospital unless the poor, the lowly, the outcast, the suffering are welcome under the roof—the same roof under which Christ abides.—*The Western Catholic.*

SISTER TRINITY ASKS FOR RICE

Dear Brother Fidelis:

I have just received your letter enclosing check for $50. I thank you most heartily for your opportune donation which reached me exactly when I was in a great need for the means to ransom babies. In winter especially we receive many—ten or fifteen a day, three times more than at any other season of the year.

The most difficult and heavy hard burden for me is not the troubles, nor the sacrifices of any kind, to care for the sickness and miseries of the poor orphans, on the contrary, I am very glad to give them my health and my proper life for their eternal salvation.

But that which affects me by night and day and pains my heart is to provide for the children their necessary food of every day. I have two hundred children in the Holy Childhood orphanage; their regular food is a bag of rice. It costs nine dollars, the whole expense of every day is fourteen dollars.

Four months ago I received from our Bishop, Monsignor guirre, one thousand dollars to buy rice for the girls, but I have bought already $1,080, now where can I get more money to keep the children in rice? Our Bishop can do no more. The Sisters and big girls are working hard in order to get some money to help ourselves, but it is not enough for our necessities, because we have more little girls than big ones and many invalids.

Oh! how happy I will be if the generous readers of THE LAMP, *moved with pity at our situation, will help us in our great need with their prayers and charitable alms.*

I am yours very respectfully,
SISTER TRINITY, O. S. D.
Holy Childhood Orphanage, Foochow, China.

VINCENTIANS IN CHINA

Knowing of your truly Franciscan zeal for the Foreign Missionaries, I take the liberty of asking you to plead my cause with your readers.

On July 21st of last year, nine of us American Vincentians left the United States for China in obedience to the wish of Christ's Vicar. We arrived at our new home early in September. We are now in the very heart of China. A new Vicariate has been entrusted to us.

We have a territory as large as the State of Massachusetts, containing over 9,000,000 pagans and only 9,200 Catholics. Our Christians are scattered over the entire area. Means of travel are very difficult as there are no good roads. All our journeys must be made on mule back for the most part, and over large mountains.

Our great help is that given by Catechists. These are Christians especially trained to instruct others. They are placed in the outlying districts and help to supply the lack of Priests. There are few Catechists in our territory due to a lack of the necessary funds, since these men and women give their whole time to the work and it is necessary to support them. It costs *Seventy-Five Dollars a year to support a Catechist.*

I appeal to you, therefore, and to your readers through you, to aid us in this work of our Catechists.

DANIEL MCGILLICUDDY, **C. M.**
Catholic Mission, Sing Fong, Kiang-si, China.

Detroit has been chosen as the place of the next annual convention of the German Catholic Central Verein, on August 21, 22, and 23, 1922, according to an official notice sent by President Charlees Kortz to all the state leagues of the organization and the societies affiliated with it.

AUNT HELEN'S LETTER

My dear Boys and Girls: Very likely the name of the Little Flower of Jesus is familiar to every one of you, though perhaps only a few have read a complete history of her life.

What should make the life of this young Carmelite nun of special interest to our Boys and Girls aside from its wonderful piety is the fact that she was a most faithful and loving friend of the Holy Child.

The name by which she loved best to be known is none other than "Teresa of the Child Jesus." While reading a book of the Unfolding of the Little Flower, the thought came to me, that in all probability, Marie Francoise Therese Martin—the Little Flower— was in her childhood a member of the Holy Childhood Association.

The H. C. A., as you know, was founded in France (her native land) in 1843 and at the time of Sister Therese's birth, in 1873, the Association must have been well established in all parts of the country. There can be hardly a doubt that in a family of such exceptional piety as that of the Martins, Therese and her sisters would have been among the first to attach themselves to a society, whose aim is the salvation of souls.

Now that it is her heavenly bliss to behold the Child Jesus face to face, imagine how fervent must be her desire to see the work so dear to His heart, become ever more glorious and far-reaching. Before her death she declared she would "spend her heaven in doing good on earth," and we may feel confident if we ask her to inspire us with that spirit of self-sacrifice, which made her short life on earth so fruitful, she who said "it is sweet to help Jesus to save souls," will delight to aid us by her prayers.

Now that spring is here, the time will seem to fly until the close of school, and as the months at school are possibly the best time to gain new friends for the missions every effort should be put forth to this end, in the few weeks still remaining.

Now that we must permit our zeal to grow cold during vacation, for if we expect—and we do!—to reach the Little Membership Goal, we must resolve to make missionary work a part of our recreation. Doubtless each one of our Boys and Girls has experienced the real joy to be derived from any task done in a spirit of self-sacrifice for the welfare of others and the H. C. A. work is this and nothing more. Every time you sacrifice some pleasure for the benefit of your mite box, the Little Flower's words will be verified "that it is sweet to help Jesus to save souls."

In closing I desire to express my sincere gratitude to Reverend Father Paul for his beautiful and consoling letter in the January LAMP *and also to the Readers of* THE LAMP *for their kind messages of sympathy.*

AUNT HELEN

IMPORTANT NOTICE

Members and Friends of the U. N. B. L. Branch of the Holy Childhood Association will please bear in mind that requests for membership cards, medals and mite boxes and all letters concerning the H. C. A. Department should be addressed to The Lamp, Graymoor, Garrison, New York, Holy Childhood Association Department.

Mite box savings should **always** be taken from the box and sent by registered letter, money order or check. New boxes will be gladly forwarded on request.

Any letters for Aunt Helen personally may be addressed to "Aunt Helen," Box 267, Mena, Arkansas.

HOLY CHILDHOOD CATECHISM

CHAPTER VII (continued)

Native Priests and Sisters

Will the war affect the future of the missions?

Yes, because no new mission fields can be opened, and there will be no young missionaries (European) to take the places of those who died at the front; but let us pray that vocations to the foreign missions will so increase in the United States that we will be able to notably supply the deficit. Moreover, many flourishing stations have had to be closed.

Is there no way to remedy the situation?

Yes, by increasing the number of native priests.

Are there not already many native priests?

Yes, but the number is not sufficient to supply the need.

Are there many vocations among the natives in mission countries?

Yes, the number is very large, but the missionary bishops and priests lack the means of educating the young men and women, who aspire to the priesthood and the religious life.

Do the natives make good priests?

Under proper direction, they not only make good priests but in some respects they can accomplish more than foreign missionaries.

What does it cost to educate a native seminarian?

At present, fifty dollars a year is sufficient, or three hundred dollars for the entire course of study—two years of philosophy and four of theology.

Mary Kane, Poughkeepsie, N. Y.: "Dear Aunt Helen: We have organized a mission club of six members, who meet every Friday afternoon at one of the girl's homes. The names are Alice Rohan, Ruth Nawe, Frances Norton, Loretta Riley and Marie Kane. Enclosed please find one dollar for dues. I would like to have three mite boxes and also some suggestions as to how my club can be made interesting. My mother takes the Lamp and I read it qute often.

Mrs. A. S. M., Cleveland Heights, O.: "Enclosed find check for $5.25. The five dollars is intended for the purchase of a Chinese baby girl. We would like her to be baptized Rita Marie, the name of my little daughter, now six years old.' Please send membership card, mite box and medal."

Roberta Harren, Niagara Falls, N. Y.: "I am a little girl nine years of age who would like to join the H. C. A. Please send me a mite box."

Margaret Noonan, Weehawken, N. Y.: "Please find enclosed five two cent stamps. I am a little girl ten years old who would like to do something for the poor pagan children. Will you please send me a mite box?"

Mr. F. A. D., Rochester, N. Y.: "Please find enclosed forty cents and also the names of three little friends who would like to become members of the Holy Childhood Association. Their names are Harry and Raymond White and Timothy Donohue. Please send three medals, membership cards and mite boxes and I will distribute them."

Mrs. J. L., Aviston, Ill.: "I am sending one dollar for the pagans. Please enroll four of my children, Andrew, Joseph, Mary Ann and Isabel, in the Holy Childhood Association, and send mite boxes, cards and medals."

Robert Burgett, Delia, Kas.: "I am a little boy nine years old. I made my First Holy Communion two months ago and my mama thinks I am old enough to be a promoter of the H. C. A. I am sending ten names of little boy friends of mine and twenty cents dues. The names are, Richard and Leo Grace, Anthony, Joseph, Thomas, Louis and Francis Hurla, and Robert and Joseph Burgett. Please send five mite boxes and also cards and medals. I will send Feb. dues later and tell you how we get along."

Mrs. E. J. D., New Haven, Conn.: "Enclosed please find check for $5.00 for Chinese baby. Please name her Margaret. Please send information about H. C. A. as my two children are very much interested."

Ralph O'Connor, Janesville, Wis.: "I am a boy ten years of age. I read The Lamp every month and I want to be a little missionary. Please enroll my name in the H. C. A. and send me a mite box so I can help the pagans."

Helen Lang, Rochester, N. Y.: "We have two members—Rose Mary and Dorothy Schifferly, who want mite boxes. Our club has a dollar and forty cents in the wandering mite box."

Olive Norman, Dumont, N. J.: "Enclosed please find sixty cents in stamps. Thirty-six cents H. C. A. dues for Mary Corcoran, Katherine Groesback and Josephine Alonso. For the extra thirty cents kindly send three copies of My Rosary or the Beads.

My sister is a Lamp Subscriber and I enjoy reading the letters from Our Little Missionaries. I am sixteen years old and a member of the H. C. A. In the rather small parish of Dumont, I have a Sunday school class and I have succeeded in interesting a few of the girls in the H. C. A. They are very enthusiastic about the mite boxes and I will ask you to kindly send me five. Also medals, cards, etc. My sister is a member also and she has already sent the contents of one mite box."

Miss E. N. B., Chatham, Canada: "My small brother and sister wish to join the H. C. A. and they would like to have a mite box as they are very anxious to save enough to buy a baby. I am enclosing thirty cents dues. As soon as we know more about the work we will try to get other members. Can you send some information?"

Esther Hinderks, Watson, Canada: "My sister Germaine and I received the mite boxes, cards and medals and thank you very much for them. We each have fifty cents in our mite box. My cousins, Elizabeth Wickenhauser and Mary and Catherine Bohnen wish to join the H. C. A. also."

Mrs. A. G. M., Wilmington, Del.: "I am a subscriber to The Lamp and I am very much interested in the Holy Childhood Association. I have four children and they have quite a few friends so I thought after reading a letter in the January Lamp written by a lady in Philadelphia that I would like to form a club like she has done. Will you send me two mite boxes and membership cards for twelve? Please write me particulars."

Laurenthia Sloan, Mansfield, Mass.: "Please find one of my Christmas gifts enclosed for the H. C. A. and send me a mite box for my pennies. I am nine years old and will try to help."

Catherine Hofherr, Baltimore, Md.: "We have been taking The Lamp for some years and I would like to join the H. C. A. Please send four medals, etc. for William, Margaret, Minnie and Catherine Hofherr. I enclose dues for one year for each child."

Though all letters do not appear this month, for lack of space, every name sent in has been enrolled and requests for mite boxes, etc. answered. In the name of the poor pagan children, we thank all sincerely who sent in membership dues and other alms.

Members and friends of the U. N. B. L. Branch of the Holy Childhood Association will please bear in mind that mite box savings and all correspondence should be addressed to The Lamp, Graymoor, Garrison, N. Y. U. N. B. L. Branch, H. C. A. Department. Letters intended for Aunt Helen, personally, may be sent to Box 267, Mena, Ark.

STAR BABIES

By Dahris Martin

Once upon a time—so long ago that nobody in the world remembers, there were no stars in the sky. The Moon-Lady sailed all alone up there in her yellow boat. All night long she would glide through the clouds, over the mountains, the great tossing ocean, the hot sandy desert. She liked best to sail above the little village with its red roofs and steeples nestled far below. There were little children in the village. She watched them playing in the streets at twilight. Sometimes they joined hands and danced round and round merrily singing; sometimes they would leap and tumble about like puppies. Always as the darker shadows fell, mothers would come to the door steps and call. Then the children would drop hands and scatter into their houses. The streets were dark and quiet after that. Lights appeared in upper windows. Now came the part Lady-Moon loved most. She would lean way over the side of her little boat—ever so far—and peep into those windows. Mothers cuddled their babies, sang lullabies, and tucked them under warm covers. The lights went out then; and Lady-Moon would sail slowly away.

How lonely she became night after night. "If I only had some babies to cuddle," and the little Moon-Lady would sigh a big sigh.

Time went on. Every night the lady in her moon-boat watched the children until the twinkly lights went out. Every night the moon-boat journeyed over the skies, bathing the earth below with a soft golden light. And every night the poor little Moon-Lady grew sadder and lonelier.

One evening a little girl ran to the window in her white night gown. She spied the moon and cried: "Come look at the Lady-Moon, Mama! What can be the matter?" She looks so pale and sad tonight." The Lady-Moon heard and as she drifted away her warm tears fell thick and fast. "Goodness! how it rains," said the good fathers and mothers as they shut their windows. No one guessed the Moon-Lady was lonesome for a Moon-Baby to cuddle.

Just then, Old-Man-Wind came blustering around a cloud. "Ho! Ho!" he puffed, "Lady-Moon, Lady-Moon, why are you crying?" You see, all these many years he had secretly loved her. When she had told him the trouble he scratched his old grey head, and stamped away. How could he get some Moon-Babies? That was what he was thinking about.

It had been his plan to stir up the wrath of Old King Atlantic Ocean with a mild storm. Now he tied up his storm bag, flung it over his shoulder, and with big leaps sped across mountain and valley 'till he came to the Center-of-the-Earth. Here lived the Spirit-of-Love. The turrets of her palace sparkled like diamonds in the sun. The sun always shines upon Love, you know.

Within the palace were lights, colors, and music. Some beautiful people were moving about. They were Thoughtfulness, Obedience, Unselfishness, and many others who serve Love. Happiness, a nimble little fairy with blue wings, danced about. Love, herself, sat on a jeweled throne. As Old-Man-Wind tramped in, she came to meet him. A rosy light seemed all about her.

When Old-Man-Wind had finished telling the story of the lonesome Lady-in-the-Moon, he begged Love to tell him what to do.

"Poor, lonesome, little Moon-Lady shall have her babies," Love said kindly. And you, Wind, shall help! When you have gone from the Center-of-the-Earth twenty leagues east,—stop. Blow the powder which is in this bag over what you find. Then puff with all your might!" She then gave him a silver bag shaped like a dew drop.

Old-Man-Wind was so anxious to help the little Moon-Lady he didn't wait for the feast which Thoughtfulness had prepared. He thanked Love over and over, tucked the dewdrop bag in his big pocket, and hurried off. Twenty leagues east of the Center-of-the-Earth he went with leaps and bounds. He hurled the birds about the sky in his haste! His happy whistle was like a January blast! One great jump took him clear over Old Baldy mountain top and landed him plump at the end of his twenty leagues. And where do you suppose he found himself? In a field of yellow dandelions,—all nodding and golden as sunbeams. Well, well, this wasn't where he had expected to land! Was Love trying to fool him after all? Ah! the silver bag in his pocket. He eagerly shook it. A powder fell over the hundred million dandelions like a silver mist. And lo! when it settled, the hundred million dandelions had turned into a million babies! Their curly heads were as yellow as dandelions.

Poor Old-Man-Wind blinked his eyes in amazement. Then he just doubled up and roared with laughter! He rolled and tumbled in his glee. He laughed so hard that the earth shook, and the hundred million babies woke up, —and began to cry. Then, of course, he stopped. He was just about at his wits end when he remembered to puff-with-all-his-might! So he bulged his cheeks, and with one mighty breath he sent the yellow headed babies up to the sky.

The very next night as the lights began to blink far, far below, Old-Man-Wind poked his head 'round a cloud. The Moon-Lady was crooning a lullaby to her hundred million little sleepy heads. Old-Man-Wind slyly winked one eye and tip-toed away, so as not to wake a single Star Baby.

POPES WHO TOOK THE NAME OF PIUS

It has been the custom of the occupants of the Throne of St. Peter, in selecting their pontifical names, to accept that of some predecessor whose career or some dominant personal characteristic of whom they particularly admired and desired to emulate. Most of those by the name of Pius, the name taken by the newly elected Pontiff, have been liberals in thought and administration. Pius X will be recalled as a Pope of great personal piety, whose regimen was a tremendous spiritual influence. The succession of Pontiffs who have been named Pius follows:

Pius I.—Pope from about 140 to about 154. He was the ninth successor of St. Peter. Little is known of the specific facts of his life.

Pius II.—Born 1405; elected 1458; died 1465. The liberation of Europe from Turkish influence was the great aim of his reign. He was the eldest of eighteen children.

Pius III.—Born 1439; elected September 22nd, 1503. He was the son of a sister of Pius II. His reign lasted only four weeks.

Pius IV.—Born 1499; elected 1559; died 1565. He was a member of the Milan House of Medici, which was not allied to the Florentine House at that time. His rule was

characterized by mildness toward views which the more austere church authorities thought should be severely punished.

Pius V.—Born 1504; elected 1566; died 1572. Luxury was banished from the Court of Pius V. He was austere in his demeanor and humble always. He visited the sick, washed the feet of the poor, and embraced lepers. Queen Elizabeth was excommunicated by him. United efforts against the Turks was one of his large aims.

Pius VI.—Born 1717; elected 1775; died 1799. Under his reign the Bull of 1789 was issued erecting the See of Baltimore in the United States. Pius VI died in Valence, France, whence he had been forcibly taken by the French under Napoleon after the French captured Rome and dictated to him their terms of peace.

Pius VII.— Born 1740; elected 1800; died 1823. He arranged with Napoleon the Concordat of 1801. Another important event of his reign was the restoration of the Pontifical States.

Pius VIII.—Born 1761; elected 1829; died 1830. His brief reign was harassed by continued troubles with France and with dissolution in other parts of Europe.

Pius IX.—Born 1792; elected 1846; died 1878. Loss of the temporal power of the Pope marked his reign.

Pius X.—Born 1835; elected 1903; died 1914. Under him, codification of the canon law was undertaken. He was a Pope of great personal piety and constantly urged religious living. His spiritual influence was great throughout the world.—*The Canadian Freeman.*

BEFORE THEY UNDERSTOOD

By M. V. Simko

She never had been very popular with the girls, but it was now plainly evident that what little popularity she did claim, Rose Hart was losing it. She was rapidly becoming estranged from the rest of her class at the high school. The few girls who clung devotedly to her often wondered at it, for they cherished her companionship a great deal. Of these few, Irene Teller might be considered Rose's dearest chum. At times, even Irene was grieved, for she felt that Rose did not confide entirely in her.

Rose Hart was, as the class called her, an odd girl. She was far from a laggard in her studies, but she was reserved in her behavior, slow in speech, and hesitant about forming new friendships. Her parents were people of comfortable means, yet Rose wore clothes of a pattern that was severely plain. Without a question the cost of her simple clothes was very modest. No one could understand this. Mostly, they did not care to understand it. Irene Teller alone felt that there was some noble purpose for this simplicity of apparel on Rose's part.

While the girls of her class vied strongly with one another to see who could show new wearing things most frequently, Rose Hart went through a full season with never a new bit of finery to flaunt before her gossipy classmates. Rose would study the girls, appraise their new garments, expensive trinkets, gaudy beads and garish scarfs, and her eyes would manifest a puzzling expression. Irene Teller noticed this, yet she hesitated about asking Rose why she seemed to brood over other girls' ornaments.

Irene did want to know so many things. Sometimes she became audacious enough to display her inquisitiveness. It was to small satisfaction, for Rose would answer only in monosyllables or shrug her shoulders or smile evasively.

"I know you must think that I am frightfully rude," said Irene, "but really, Rose, I do so want to help you, and I don't see how I can unless you tell me more about yourself."

"There is nothing for me to tell you, dear," Rose assured her companion. "The girls are fine. I like every one of them. It doesn't offend me a particle to be omitted on their lists of parties and outings."

"Oh, Rose!" Irene exclaimed, "Don't say that! We never leave your name off anything. That is, none of our class does, but even if you are invited you never never come."

"I know; you see I am not very fond of such jolly times, and if I should go, I really would be the gloom of the party."

"My word, how you do talk!" And Irene shrugged her shoulders in hopelessness.

The climax came one afternoon when the senior girls held a meeting. They had come together to plan for the graduation ball. The chief purpose was to consider and decide upon the matter of dress.

A bulk of fashion magazines were at hand. With avid eagerness every girl delved into the pages. If anything promising would meet their conception of the proper garment they would exclaim with a profusion of adjectives.

"Gorgeous!"—"Superb!"—"Wonderful!"—"This would be just the thing!"—"Isn't this the darlingest yet!"—"This sleeveless creation would be in the height of fashion!"—"This is perfectly ravishing even if the back and neck are a wee bit too low!"

The prospect of arriving at a satisfactory decision at this meeting was emphatically out of the question. Tastes and suggestions were too conflicting, at too pronounced a variance. What appealed to five or six was promptly rejected by the rest. If ten or twelve agreed on one costume, another dozen found it faulty.

"Mr Chairman!" the voice was a trifle unsteady.

The buzzing and chattering and exclaiming subsided. The class looked up in surprise. Rose Hart had the floor. The quiet, passive girl who never expressed an opinion was now about to speak.

"We—I—I think we are still much too young to consider such extreme styles in dress," began Rose in an undecided tone, and plunging into her subject without preamble. "A dress of such low neck and bare arms is decidedly improper for a graduating class. It would bring upon us the censure of the city.

"This is a time of progressiveness to be sure, but we should not overstep it. It isn't for us young girls to fol-

low every whim of fashion. It is certainly immodest and grossly immoral for any girl our age to bare her arms and back to the extreme indicated in these gowns that you are now deciding upon. I tell you that I for one positively refuse to appear in anything as undressed as that!"

Rose Hart's eyes flashed a challenge. Her cheeks were flushed. There was about her now nothing timid. She was warring against immodesty. She had the scourge in her hand and she intended to wield it to the best of her strength and ability. She was wrapped up in her subject and she would carry her point despite rebuke and opposition.

"Good gracious, do you want us to wear what our grandmothers wore!" retorted Tilly Madden with some heat. Tilly was the most fashionable girl in the class. She was the most extravagant, and incidentally the last in her studies.

A tumult of dissent swept the class. There were voices in favor of Rose's words, and there were those who hotly disputed such old fashioned ideals. Who ever heard of such a thing in this age of gaudy styles?

The chairman rapped for order.

"Miss Hart still has the floor."

"Mr. Chairman," Rose Hart resumed, "I would like to suggest that we all wear simple frocks of white lawn—or even gingham!— When we consider the poverty existing in other countries and even at our very doors, it would be sinful on our part to spend money on costly gowns. Let us set an example for other schools to follow. Let our slogan be economy in dress!"

Rose Hart had set a match to a bomb. Just as soon as she was seated it exploded. With no regard for her sentiments, unkind words were thrust at her. In all this unrest Rose Hart discovered that she had staunch supporters. For all the class was not of Tilly's calibre. There were many of a finer strain, willing to sacrifice their vanity to live up to Rose's admirable purpose.

The meeting was adjourned without a definite decision arrived at. Rose became the subject of much unfavorable comment. Tilly Madden was the principal objector. She was so violent in her disapproval that she became personal, and began to heap unladylike phrases upon the docile Rose.

"Good lands!" Tilly fumed. "Could you imagine such silly talk? If Rose Hart wants to be an old maid there's no reason why she should want us to follow her. I wonder if she thinks we are getting ready for a funeral instead of a graduation affair?—We really ought to get rid of her! If we could only make her flunk the examinations! I wouldn't be a bit surprised if she won over the majority of the class and they voted white lawn! How horrible!"

Tilly Madden had taken the affair so ardently to heart that she at once classed Rose Hart as her prime enemy. In the classroom, on the campus, on the gym floor, on the city streets, Tilly snubbed Rose in a shameful manner.

The antipathy, however, did not exist between Tilly and Rose alone. It expanded to more than a dual affair. The class knew no harmony. There sprang into existence two factions: those who favored Rose's attitude, and those who strongly flocked to Tilly's standard.

With graduation day fast drawing near and the class still perversely divided, conditions were at a critical stage until the spell was broken by an unforeseen event.

As was their daily custom after school closed, all the senior girls who lived in the north end, walked in a body to the corner of Central Avenue and Laurel Street. At this junction the girls separated into smaller groups, each going their respective ways.

Ordinarily, the corner of Central avenue and Laurel street is crowded with rushing automobiles and heavy teams. This particular day was not exceptional. The girls reached the corner and waited for an opportunity to cross.

They had not waited a full minute when Tilly Madden waved to her five-year-old brother on the opposite side of the street. It was Mrs. Madden's habit, the weather permitting, to come down to the corner with little Paul to meet sister Tilly.

On suddenly detecting his sister, the mischievous boy behaved in an unexpected manner. He wrenched himself free of his mother's loose hold. In wild childish abandon, regardless of the stream of passing cars, little Paul rushed over the pavement.

The youngster had by a fraction of an inch evaded a heavy motor truck when he found himself in the very path of a machine coming from the opposite direction. The boy had darted from behind the truck so unexpectedly that the driver of the advancing machine found small possibility of avoiding a calamity.

The mother cried out in panic. The traffic policeman blew his whistle in a strident wail. Brakes screeched on all sides. The girls, white of face, stood like statues. In a flash the car would bear down upon the curly headed tot.

Seeing her little brother in such peril, Tilly Madden was on the verge of collapse. One or two girls screamed hysterically. One girl alone had the presence of mind to act without more delay.

Out of the bevy of horrified girls a figure suddenly dashed out—rushed out in the very path of the oncoming limousine. The applied brakes failed to check its advance. The impetus urged it on over the smooth warrenite.

To pick up the youngster was out of the question. It would only endanger the lives of both. In a wave of decision, she violently surged forward and pushed the boy out of the path of the skidding car. She pushed him ungently, yet saved him from injury. Escape for herself was impossible.

There was a cry of horror. The fender struck the girl. She fell. She did not stir. Confused and perplexed the curly headed youngster looked helplessly about him. He saw the crumpled form at his feet. He began to cry.

The car that bore down on Rose Hart presently came to a full stop. A prosperous looking man leaped out. With the chauffeur's assistance he carried her into the car. They handled her gently—ever so gently, for she was white and limp and silent. The policeman came to them. He said a few words and jumped on the running board.

The car leaped into action. Down the street it sped, leaving a crowd of scared and bewildered girls helplessly looking after it, mutely wondering how severely Rose had been injured. Tilly and her mother had rescued the boy and quieted his crying.

Rose was gone! Rose Hart, with no regard for herself, had daringly ventured to save the life of a youngster—the brother of the girl who had repeatedly calumniated her. Rose Hart whom they began to find fault with. Rose the quiet, reserved, docile girl was now in a questionable condition. Now they knew that they loved her—every one of

them, from Tilly to the never-failing Irene. Every senior's heart ached for her—the broken girl, the unconscious girl, limply riding in a rich limousine! Rose Hart, the girl they had not understood, was now between life and death!

Now they understood. Now they were convinced that she was superior to them—one and all. They who had slighted her were now prepared to pay her just respect and homage, for she was of a finer mettle than any one of them.

The ensuing day was a sombre one for the senior class. The girls were as mute and solemn as a congregation at funeral services. There was an unexplainable ache in every heart, a ponderous burden that shut out all merriment.

Their sorrow was greatly ameliorated the next day when it became known that Rose was resting comfortably. She was suffering from shock and minor bruises. That she was not actually run over by the front left wheel was considered the work of God.

In another week she would be discharged from the hospital, but for her classmates this was too indefinite. They could not remain away from her any longer.

A meeting was called in which Irene Teller had a great deal to say. It was a brief meeting, and very effective. Every point was carried unanimously. Saturday afternoon they marched in a body to St. Joseph's Hospital.

Irene, Bess and Tilly found Rose sitting up. She greeted them with a wan smile. They kissed her warmly. Tilly, a different Tilly, very much abashed, begged forgiveness and quietly kissed Rose and told her how happy she was to be her friend once more.

"Look Rose—out of the window!" Irene enthused. "They are all outside! Every classmate of yours standing there sending up their love and best wishes and kisses and everything! They all couldn't come up so we made up the committee!

"Now, Rose Hart, you can't stop me, I'm going to talk all I like and say what I please. Young lady, I found out everything—every blessed thing! You darling, darling goose, to have kept it all a secret from me and the rest of the girls!

"We all know about it. Your mother told me how you denied yourself ever so many new things just so you could send more money and clothes to the Sisters of St. Francis at Kingston, Jamaica to clothe and educate the colored girls down there. And we're going to help make them good Christians too!

"Now we all know that you are a member of the League of St. Rose of Lima, and because she is your patron saint we are going to organize a league right here at home and make you our president. A carload of clothes will soon be ready for shipment to Jamaica.

"Just you wait, young lady, I haven't finished yet. Tilly and Bess and everybody have agreed that white lawn would be just the proper thing for our graduation. There's not a dissenting voice in the crowd. Is there girls?

"And the papers have given us columns—praising our sense of economy and telling the world what a wonderful crowd of girls are graduating and all that; nor did they forget to give all the credit to Rose Hart, president of the League of St. Rose of Lima!"

Rose turned her head away from the visitors. Her body trembled with suppressed sobs. Tears refused to be restrained. She cried like a little girl.

"Rose!—Please—Oh, what have I done!" Irene pleaded in bewilderment. "Tell me—please—I didn't mean to hurt you."

Rose turned her head. They saw she was smiling through her tears.

"Irene—girls," she said tremulously, "I—I couldn't help it—I just had to cry. I am so happy! St. Rose has been so good to me!"

ALLEGED PROPHECY OF ST. MALACHY

The alleged prophecies of St. Malachy concerning the popes are even receiving attention in the columns of the daily press. St. Malachy is supposed to have had a vision of the future line of popes while on a visit to Rome in 1139 to give an account of the affairs of his diocese, in Ireland. According to certain chroniclers St. Malachy left the manuscript containing a record of these visions with Pope Innocent II to console the latter. The document remained unknown to the Roman Archives until its discovery in 1590. "They were first published," notes the Catholic Encyclopaedia, "by Arnold de Wyon, and ever since there has been much discussion as to whether they are genuine predictions of St. Malachy or forgeries. The silence of 400 years on the part of so many learned authors who had written about the popes, and the silence of St. Bernard especially, who wrote the "Life of St. Malachy," is a strong argument against their authenticity, but it is not conclusive if we adopt Cucherat's theory that they were hidden in the Archives during the 400 years."—*Daily American Tribune.*

SONG OF A VIRGIN

By Francis David Dearie

My Love is dead
My Love 'twas He—
Whose kingly head
Lay on a tree
Whose blood was shed
On Calvary
The while men fled
The mockery

My Love is dead
But lives in me.

It was Emerson who said that if the gorgeous display of the starry firmament were to happen once in a life time men would gather from all parts of the world on the appointed date to look on with awe and wonder. But because it occurs every night at their own doorsteps they pass it by unnoticed. Something of the same *blase* indifference seems to possess men's minds in regard to one of the greatest phenomena of divine power that is constantly before their eyes, the enduring vitality and perpetuity of the Catholic Church. Occasionally a Macaulay or a Gladstone will awaken his fellows outside the Church to the glory of her history and the vigor of her endurance. But even they in their faint glimpse at her greatness fail to detect the divine element informing and motivating one of history's greatest miracles.—*The Pilot.*

Guild of the Little Flower

SMILES FROM ALASKA

EDITOR'S NOTE: *We are indebted for the picture of Bishop Crimont in his winter travelling suit to the good Bishop himself. Also for the article written by one of the Ursulines of Alaska, as follows:*

BETWEEN THE CHILDREN AND SISTER THECLA WE HAVE NO NEED OF A "FUNNY PAPER" TO AMUSE US.

Sister is a strong advocate of corporal punishment. This fact is demonstrated in her frequent use of the word "spank" to which she invariably adds an "a". When the soot becomes clogged in the chimney, she "spanka" the chimney. Every Saturday night she may be heard in the act of "spanka-ing" the meat for breakfast. She also "spanka" the dough.

In union with the fish hereabouts she gives us many a laugh. She insists on deifying the cod fish, always calling it "God" fish, and what she calls herring is more than I would attempt to say. Yesterday afternoon she brought two queer looking fishes up to the dormitory where Mother Superior and I chanced to be. They were just "out of water" and were as lively as you please. Their sudden lunges and lurches did not worry Sister, who stood there discussing their peculiarities as calmly as though they were not jumping at her knees every few words she spoke. I do not know what variety they were, but they had a very strange shape, being very large in the "middle," or as Sister put it, "very much stomach, these fish—gluttony." At length it was decided to cook the victims for supper. When Sister brought them into the Refectory, (we were having recreation), she said to Mother: "Mother, I make full these fish because not very much in when I take stomach out!" At all events they were very palatable, both the fish and what she put in!

Bishop Crimont, S. J., in Winter Attire.

One evening as I passed through the kitchen there were several children there and the space was pretty well taken up. Sister was standing in the midst of them. When she saw that I wished to go past she said "Oh excuse me Sister, I in the middle of the street."

For Father's feast they made a cake of many layers and much frosting and other exterior embellishments in the shape of candy and preserved fruits. Either through unwillingness to destroy such a work of art, or through aversion to such an excess of sweetness, Father deftly removed the upper and most ornate layer and set it on the serving table. The while the cooks were feeling a bit crestfallen, Sister came to the rescue, "Ver nice, Mother, you use this thing for Thanksgiving and Christmas and Easter; all the time have something."

One would be tempted to think that in spite of her vow she was handling a pretty large amount of money, for any number of times a day she can be heard announcing, "make change." In reality, however, she is only emptying one dish into another, or moving one pot on the stove to give place for one more.

She surely is making heroic attempts to grasp the language, never letting a chance of learning something pass by. And her efforts are not at all unsuccessful for she manages always to be intelligible, and often to give the rest of us much fun.

The children, like all other children, are always saying things which call forth many a smile. At times, however, they actually startle a body by the depth of thought behind their words. Last Sunday Rita was standing with a few other children absorbed in the mysteries of the typewriter in action. There had been many remarks such as, "How does it write?" "Where are the letters?" etc. At length Rita quite took my breath away by saying very simply, "How wonderful God's works are!"

"Out of the mouths of Babes, etc."

Mary Disithea, a fine young woman who came to us from Akulurak, having been with the Nuns since she was a child, is a constant source of wonder to us all. She is more like a little Nun than any child I ever knew. She is a real little model in the way of self-sacrifice and generosity. Here she has been set to helping the girls to make boots. One day to start a conversation I said to her, "Do you like to make boots?" At once she said, "No Sister, I do not like to make them at all." Almost as quickly, as though she feared she had done wrong in speaking so, she said, "Ah, but when we think of the good God, then we like to do anything." And the best of it is she meant every word of it.

Yesterday, somebody happened to say that there was not much room in which to put things away. Mary agreed to it, but hastened to add, "But we do not care. We do not need room to be really happy." She told us of a little baby at Akulurak whom they found making a most original prayer. With his little hands devoutly clasped he was say-

ing, "Oh, my God, you are all right." Not such a bad prayer either, if we mean it!

Our little pet, little Mary number two, was in the Chapel one day last week when Sister Aloysia was making her Meditation. After remaining there for a few minutes quietly Sister heard her say, "Jesus, I love you!" She repeated it softly a few times, Sister said, then withdrew quietly saying at the door, "Good-bye, Jesus." One day last week the children in the kitchen were teasing her, and one said, "Do you like Mr. Carey?" Right away she said, "I like Jesus."

Of course, these youngsters are real live youngsters just like children of their age anywhere else. They have very strong pugilistic tendencies. One sturdy individual named "John" had punched nearly everyone in the schoolroom during recess one day recently. Remembering that a "soft answer turneth away wrath," I said very sweetly, "I suppose you are going to fight with me now." He turned his cross little face to me and said gruffly, "You are too strong!" Mother Superior said it was well his timidity saved him from incurring excommunication!

A new lad who came in September and seems not to have found favor with the boys is very anxious to fight everyone. One day Mother came across one of our boys just after he had an ordeal with Frank, the newcomer. Mother inquired into the cause of the feud. "Well, he's always picking on our boys," said the offended Big David Mother, who has sympathy with that in a boy which prompts him to fight, said, "Why didn't you give it to him and have it out with him?" To which the aforesaid David replied, "I don't want to hurt him, you know!" All the while, Mother had a suspicion that Big David and not Frank had been worsted.

This Big David is a constant source of amusement. His looks alone are enough to provoke a smile. He is our water boy on wash days. One Monday we had waited an unusually long time for a new supply of water, so I went in search of David. There he was outside in the yard gazing up into a tall tree apparently unconscious of the presence of any call of duty. Upon being accosted with the question, "Where's our water, David?", he looked at the intruder disdainfully and interrogated, "Don't you see that owl?"

The Primal Right

Eugenia Chandler Richey

A Mother sits in the twilight and waits for the coming day;
She knows that the dawn will bring once more, the Son Who has been away.

She knows as she sits there patiently, fair as a lily in bloom,
That at dawn He will come forth joyfully—gloriously from the tomb.

As the sun's rays peep o'er the hill, she hears a knock at the door
And is clasped in His sweet embrace, as in the days of yore.

O Virgin and Mother blest, His heart you may claim as your own;
The right to be held in His sacred arms, belongs to you alone.

Though the first words we hear, recorded, from His lips on Easter Day,
Are those to Mary Magdalen, *Noli Me tangere*—

Still, deep in our hearts, we know, His first words were to another—
That He needed to make His joy complete, the loving touch of His Mother.

CARDINAL MANNING'S COUPLET

To the *Morning Star*, of New Orleans, we are indebted for the resurrection from the grave of long-buried parodies a clever couplet by a churchman whose memory is hardly associated with such literary recreations—Cardinal Manning. The couplet in question, however, is not merely a specimen of intellectual play: it is an effective answer to what has often been quoted as a strong argument against dogmatic creeds. Pope's lines are familiar to most readers of even the present generation:

For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right.

To the uneducated or half-educated man this couplet has often appealed as containing "after all, more truth than poetry." Just how utterly untrue, not to say thoroughly absurd, the argument of the couplet really is, Manning showed in this reply:

For charts and compasses let graceless zealots fight;
He can't go wrong who steers the ship aright.

Incidentally, it may be remarked that Pope plagiarized his lines from Cowley, who, on the death of Crashaw wrote:

His faith, perhaps, in some nice tenets might
Be wrong; his life, I'm sure, was in the right.

SIX CATHOLIC BISHOPS MURDERED

What would be the feelings of the Catholics of this country if they were suddenly informed that six of our own Archbishops had been atrociously murdered by a band of ruffians? How great and profound would be the indignation of Catholics and Protestants alike. In what big headlines would the news be heralded in the public press. With one unanimous voice they would demand that the perpetrators of this ghastly crime be apprehended and brought to justice. It seems almost unimaginable that such a thing could ever take place in this country. But the people of Chaldea witnessed the sad spectacle of seeing six of their Chaldean Archbishops massacred at the hands of the Turks, during the war. This number represents half the hierarchy of this sorely afflicted country. Since their conversion to Christianity, the Chaldeans have been a persecuted race. They number their martyrs by the hundreds of thousands and today, after twenty centuries, we behold the same scenes that were enacted in the days of Nero and Diocletian. The Turkish hordes have almost exterminated this ancient race, because they refuse to foreswear their God and apostatize from their Faith. On the merest pretexts, in the Spring of 1915, the men were thrown into prison, then bound and taken in groups outside the town and shot down by the lowest type of Turkish assassins, employed for the purpose. Consternation and terror prevailed. Everywhere the homes of Christians were sacked and burned. Whole towns and villages were destroyed, and the old men, the women and the children were driven in homeless groups about the country, over the mountains and across the deserts, without rest, food or water, brutally cuffed, robbed and outraged, starving and sinking with weariness. By the hundreds they dropped by the wayside and perished. Many were slaughtered by the guards. And the young girls and women were carried off to the harems of the Turks and the Kurds. Clergy and hierarchy have been tortured and put to death in a most barbarous fashion.

In 1915, the Right Reverend Jacob Menna, Archbishop of Jesire, a city on the Tigris River in Mesopotamia, was summoned by the governor of that place and commanded under heavy penalty to deliver arms and ammunition which he alleged were secreted by the Chaldeans for their protection. The Archbishop surprised at such a demand informed the governor that his people were a peaceful race and did not harbor arms or ammunition for revolt. This reply enraged the governor and he ordered the venerable Archbishop to be flogged and to deliver on the following day, the arms and ammunition which he demanded. The next morning, the Archbishop was brought before the governor as a criminal and when he again protested the innocence of his people, the governor ordered that the prelate be stripped of his garments, flogged and finally executed. His naked body was carried to the banks of the Tigris and for four days hung suspended by the feet, swinging in the fitful breeze. Soon after, the Turks and Kurds invited by the governor, swept down upon the city and ruthlessly murdered its inhabitants, with the exception of the younger women whom they carried off to their harems.

The Right Reverend Bishop Thomas Audo of the diocese of Urmia, a classmate of the Right Reverend Bishop Hoban of Scranton, Pa. after witnessing the devastation of his entire diocese was compelled to gaze upon the massacre of his people, whose bodies covered the hills and were cast into wells. He himself, was cast into prison with the Right Reverend Peter Aziz, Bishop of Salmas, where after languishing at length, he was shot in the public street. He expired a few days later after undergoing the most excrutiating agonies. The Apostolic delegate, Monsignor Sontagh of the same town, was also cruelly murdered.

The Right Reverend Bishop Yawalaha of Tiari died from starvation after betaking himself and his flock to the mountains where he fled in the hope of escaping the rage of the Turks.

Protestant Missionaries have already arisen in Chaldea and are prosyletizing the people. Will the Catholics not do as much and manifest a like humanity and at the same time preserve the Faith of these people?

Father Joseph Naayem has been sent to this country by the Chaldean Hierarchy with the recommendation of the Holy See in an endeavor to raise funds to rehabilitate the schools and churches of Chaldea. He himself has suffered terrible experiences at the hands of the Turks, and has recently published a book of his experiences and the conditions of his people entitled "Shall This Nation Die." Those who read this book will find it most thrilling and interesting. Copy of same may be purchased at the office of the LAMP or at the headquarters of the Chaldean Rescue.

We hope that the Readers of the LAMP will take special interest in this Catholic Cause and send through the U. N. B. L. help to succor this most ancient Catholic people and save them from perishing. Send alms to us, or directly to The Chaldean Rescue, Seymour Building, 503 Fifth Ave., N. Y. City.

ONE FOLD AND ONE SHEPHERD

For the Return of the Greeks to Unity

THE ELECTION OF THE GREEK ORTHODOX PATRIARCH OF CONSTANTINOPLE

After three years of expectation, the Greek Patriarch of Constantinople was at last elected on the 8th of December. The Patriarch-elect is the ex-Metropolitan of Athens, Meletios Metaxakis, until recently guest of the United States and now on his way to Constantinople.

This election, however, has not put an end to the troubles of the Greek Orthodox Church of Constantinople. It rather created greater ones and even a schism.

As I pointed out in my last letter, the Greek Government was opposing the election of a Patriarch until the end of the war with the Turks. The Venizelist party of the Holy Synod of Constantinople, being the majority and anxious to elect a Venizelist Patriarch, decided to proceed to the election against the will of the Greek Government. The day of the election was fixed for the 8th of December. A letter of invitation was sent to the sixty-four Bishops or Metropolitans under the jurisdiction of the Patriarch, each of whom should have with him two or three laymen as representatives of his people to take part in the election. So the electoral body should have been composed of over two hundred laymen, of whom 35 represented the Greek Orthodox of the City of Constantinople, and sixty-four Bishops. Instead of that, and because of the "veto" of the Greek Government, only 108 laymen and 18 Bishops came.

On the eve of the election day, the anti-Venizelist party of the Holy Synod, proposed that the election be postponed in order to come to an understanding with the Greek Government and to give time to the Bishops and representatives to come. Their proposition being rejected, seven Bishops, members of the Holy Synod, protested and declared that they could not take part in the election, considering it anticanonical.

In spite of this protest the election took place on the 8th of December; the electoral body selected and presented three Metropolitans to the Bishops as candidates for the Patriarchal throne; among those three was the ex-Metropolitan of Athens, Meletios. The Bishops, eleven in number, but having the votes of seven other Bishops who could not come, in all 18, elected unanimously Bishop Meletios as Patriarch of Constantinople.

Immediately after the election, the seven Metropolitans of the opposition left for Athens; they afterwards went to Salonica where they assembled a Synod of 35 Bishops among those who are under the jurisdiction of the Patriarch. This Synod condemned the election as anti-canonical, declared itself as the highest authority of the Greek Orthodox Church, and decided to meet again in Constantinople for the election of a Patriarch. Will they be able to do it? I doubt.

THE JURISDICTION OF THE ECUMENICAL PATRIARCH OF CONSTANTINOPLE

The title of "Ecumenical", i. e. Universal, claimed by the Greek Orthodox Patriarch of Constantinople, conveyed a wrong idea of his jurisdiction to many Americans. On the occasion of the election of Metropolitan Meletios to the Patriarchal See, many Protestant papers in the U. S. spoke of him as "the Head of Eastern Christendom" or "the Head of one hundred and twenty million orthodox" or "the Head of the Orthodox Church" and so forth. This is not true. Eastern Christendom is not composed exclusively of Orthodox Greeks; millions of Armenians, Syrians, Chaldeans, Maronites and other Catholics and non-Catholics have nothing to do with the Orthodox Patriarch of Constantinople. Nor has he jurisdiction over the whole Orthodox Church. The Russian Church, has its own Synod and Patriarch, over whom the Patriarch of Constantinople has no jurisdiction whatever. The Patriarchates of Alexandria, Antioch and Jerusalem are absolutely independent. The Orthodox Churches of Bulgaria, Serbia, Rumania are autocephalous and independent from any other ecclesiastical authority outside of their own Synods. Not even the Church of Greece is submitted to him; and the fact that the Metropolitan of Athens who condemned Meletios, will hold his See even in spite of the elevation of Meletios to the Patriarchal See of Constantinople, will prove how far extends the jurisdiction of the so-called Ecumenical Patriarch. Before his separation from Rome, the Patriarch of Constantinople had an immeasurably larger jurisdiction in the East; but as a well deserved punishment of his revolt against the divinely established authority in the Church this jurisdiction has been reduced continually; and if the treaty of Sevres, allotting Thrace and a portion of Asia Minor to Greece, had been ratified, it would have reduced the Constantinopolitan Patriarchate to jurisdiction over only twenty Metropolitans, with a territorial extent not larger than that of the Archdiocese of New York and with a population half of that submitted to the jurisdiction of the Archbishop of Paris.

EDITOR'S NOTE: *The interesting notes published above were written prior to the arrival of the newly elected Patriarch in Constantinople. We regret that Bishop Calavassy's letter arrived too late for publication last month.*

Third Order St. Francis

FRANCISCANS AND THE FAITH OF THE ALBANIANS

By Frederick Funder
(Vienna Correspondent, N. C. W. C. News Service)

Discussions of the conference of the International Committee of the limitation of the Boundaries of Albania, now meeting in Florence, have served to reveal religious conditions in the Balkan state and especially to direct attention to the magnificent work which the Franciscans have done for the Faith in that wild country.

The very existence of Albania is threatened by the expansion of Serbia on one side and the territorial ambitions of the Greeks on the other. In resisting these aggressions, the Albanians are battling not alone for their national and political sovereignty but for liberty of conscience also.

The international committee for fixing the frontiers of Albania was appointed by the Paris Conference of Ambassadors, acting under authority of the peace treaties.

Albanians Retain Old Faith

While in the other Balkan states—Greece, Serbia, Bulgaria and Roumania—the Catholics are not a compact element of the population, a great proportion of the valiant mountaineers and their neighbors in Herzegovina and Bosnia have retained their old faith and are staunch supporters of Catholicism.

During the Turkish administration in Albania for a period of some 500 years the Catholic as well as the Mohammedan Albanians stood ready, arms in hands, to prevent the Turk or any foreigner from robbing them of their freedom and from encroaching upon their religious or national customs. Only rarely did information of this part of Europe reach the outside world; little was known of the heroic struggle that the Catholics of this little nation were making for their faith. Many clans in Albania are Catholics today—the Malissores, who live in the mountains adjoining Montenegro, the Miridites and four tribes in Central Albania.

Nearly all the curacies in this country are held by Franciscan Friars. There are in Albania four Franciscan monasteries, thirty-seven parishes and numerous Catholic schools. In Scutari, the largest town in the state, there is a Catholic grammar school. The Jesuits as well as the Franciscans are promoting education in Albania.

National Poet is a Franciscan

The celebrated Albanian poet, Fishta, who until recently was vice-president of the Albanian National Assembly, was a Franciscan. Many of the brilliant young theological students of the Albanian branch of the Order have received their training in the leading Catholic universities of Europe, particulary at the famous theological school at Innsbruck.

THE THRD ORDER AND SOCIAL REGENERATION

It is estimated that there are today in the world 25,000 Franciscan friars, 100,000 Franciscan Sisters of the Second Order, known as Poor Clares, and more than 3,000,000 lay members of the Third Order. Some of the greatest names in history have been enrolled in the membership of the Third Order. Kings and queens like St. Louis of France, St. Ferdinand of Castille and St. Elizabeth of Hungary, great discoverers and inventors like Columbus, Galvani and Volta, men famous in art, literature and music like Dante, Giotto, Blessed Thomas More, Cervantes and Liszi were proud to be numbered among the Franciscan Tertiaries. Pope Benedict XV like his four saintly predecessors in the Chair of Peter, was a member of the Third Order. Seventy-five saints from every walk of life testify to the power of individual sanctification that is inherent in this movement.

The Third Order of St. Francis has a twofold purpose, however, which is manifested in the words which the Church applies to St. Francis, "*Non sibi soli vivere, sed aliis proficere vult*"—he wished not to live for himself alone, but to benefit others. The late Holy Father in his encyclical on the centenary of the Third Order, called upon the Franciscan Tertiaries therefore to engage in a great social service mission, which was thus summarized by that eminent Franciscan authority, Father Cuthbert, at the Tertiary Congress in England:

"The Third Order" he said, "as originally instituted was not merely for individual sanctification—it was meant to assist the Church in the purification and uplifting of the Christian world. It was an apostolate as well as a personal profession. Anyone with a knowledge of the political and social conditions of the thirteenth century will recognize how much the Tertiaries of those days had to set themselves against the prejudices and common opinion of the social world of their day. But they did so set themselves against the world, not only individually, but as a body; and so contributed to make the world a little more Christian in practice than it had been."

The spirit of the Third Order as the Holy Father pointed out will greatly contribute to the amelioration of public and private customs, provided it flourishes everywhere anew as when St. Francis preached the Kingdom of God. Beginning with private and domestic life, it aims to reconstruct society along the lines laid down by its saintly founder in imitation of His Divine Master. The world needs the spirit of the Third Order, the example of renunciation, resignation, holy poverty and brotherly love that shines so conspicuously among its members."—*The Pittsburgh Observer.*

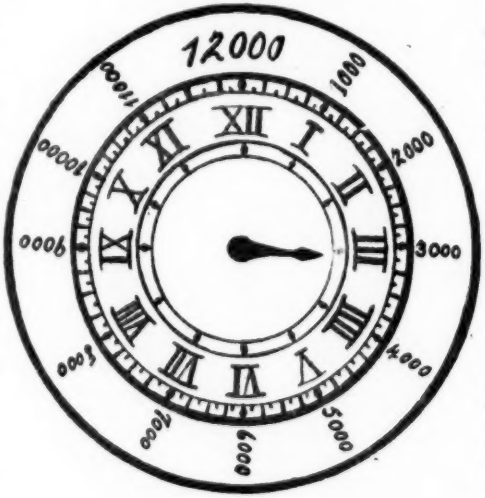
St. Anthony's Clock Strikes Twelve

Last month we had the happiness of notifying our Readers that St. Anthony's Clock had struck the Hour of Twelve and the hand was well started on its SECOND Journey around the dial.

We also stated that it was necessary for the Clock to strike the Hour of Six for the second time before its task was competed, owing to the fact that the Church has actually cost in its construction more than was originally anticipated. More than Twenty-five Hundred Dollars have been contributed by the Readers of THE LAMP to free St. Anthony's Church, Hereford, from debt since last report, so that the hand of the Clock now points to the Hour of Three. Four thousand dollars still remains to be raised between now and St. Anthony's Day, June the 13th, in order that the Church may be dedicated without debt by the Right Reverend Joseph Patrick Lynch, Bishop of Dallas.

His Lordship has written to Father Salvator to say that it would suit his convenience to come during the latter half of the month of June to dedicate the Church. The exact date has not yet been fixed.

As only two months remain in which to swing the hand of the Clock to the Hour of Six, we appeal to our LAMP readers, who have not yet sent a contribution to aid in the erection of this glorious monument to St. Anthony on the Texas plains, to send their contribution either to Graymoor or direct to Father Salvator, so that without any doubt the full sum required to liquidate all indebtedness will be on hand by June the 13th.



We stated last month that no one had yet volunteered to pay for St. Anthony's Window above the High Altar. This is no longer the case as the window has been paid for by a generous benefactor.

Seven, out of the fourteen Stations of the Cross were still untaken at the last report we received from Hereford, but these we hope will soon also be provided. The price for the individual Stations is twenty dollars.

DON'TS FOR CATHOLIC CHOIRS

In spite of the splendid object lessons in true ecclesiastical music given in this country by famous organizations as the Paulist Choristers, the Papal Choirs, the Sistine Chapel Quartet, and, more recently, the St Anthony's Vested Choir of St. Louis, Mo., hundreds of Catholic choirs are still jogging along in the same old ruts, complacently ignoring every canon of true church music. The presence of Lent should, therefore, make the following short list of "Don'ts" for Catholic choirs both timely and interesting, as well as useful. They are compiled from the famous "Motu Proprio" of Pius X. and decisions of the Congregation of Rites:

Don't use the organ at High Mass during Advent or Lent except on the third Sunday of Advent (Gaudete) and the fourth Sunday of Lent (Laetare). Nothing stamps these penitential seasons with the character of prayer and mortification peculiar to them, so strongly as the silence of the organ, while nothing emphasizes the triumphal joy of Holy Church more than the revival of its jubilant harmonies on Holy Thursday and Easter Sunday.

Don't repeat the first words of the Gloria and Credo intoned by the priest, but begin with the words "et in terra pax" in the Gloria, and "omnipotentem" in the Credo.

Don't accompany the priest during the chanting of the Preface or the Pater Noster. This used to be optional before the publication of Motu Proprio, but that supreme authority specificially forbids it. Oddly enough many organists, who never accompanied these prayers before, do so now. Let us hope it is due to ignorance rather than deliberate defiance of authortiy! Obedience is better than sacrifice

Don't keep the celebrant waiting at any part of the Mass, no matter how many "Amens," "Alleluias," or "Hosannas" an incompetent composer may have written.

Don't sing "Deo Gratias" after the Epistle. There is no authority for it.

Don't sing "Laus tibi Christe" after the Gospel, for the same reason.

Don't sing in the vernacular at High Mass, or at Benediction from the beginning of the Tantum Ergo to the end of the Blessing.

Don't indulge in long solos, especially female. Church music is mostly choral.

Don't change the prescribed text for others selected at will.

Don't omit the sacred text entirely or in part except where the rubrics allow some verses to be supplied by the organ.

Don't sing during the Elevation, though the organ may be played "in a grave and devotional manner."

Don't forget that the three great objects of church music are, the glory of God, the edification of the faithful, and the salvation of one's own soul.

Attention to these few rules will work a wonderful reformation in our American Catholic Church choirs. Now is the acceptable time.—W. F. Markoe in American Tribune.

How many prodigals are kept out of the Kingdom of God by the unlovely character of those who profess to be inside!—*Henry Drummond.*

FARM NOTES

More than once Tom, the Superintendent at the Farm, has been mentioned in these Notes. His full name is Thomas Christensen, and he was born in Copenhagen, Denmark, coming to America as a young man.

We had the happiness on Sunday, March 19th, of receiving him into the Catholic Church together with Mr. L. James Bartlett of Boston, who is Acting Secretary at the present time for the Editor of THE LAMP.

The new woodshed we mentioned last month is still in the process of construction. Stones with us are cheaper than lumber, consequently, the walls of the shed are being laid up in stone, and as there is only one Brother Christopher mason with his assistant working on the job that part of the shed is only now approaching completion. The roofing will follow speedily. Owing to the large quantity of wood burned at the Friary and Convent there is to be erected in this shed a sawing machine driven by gasoline.

We are very anxious to enlarge the size of the barn upon the Farm in order that both the cows and horses may be better housed and more room provided for the storing of the winter supply of hay. We estimate that the lumber and labor of putting up this enlargement will represent an outlay of at least five hundred dollars. Meanwhile we wait upon St. Anthony through our Benefactors to finance these and other necessary improvements to his Farm.

Owing to the widening and deepening of the rocky outlet from the bog land which has employed some of our Brothers Christopher in drilling for the last two months, we hope the soil will be ready for cultivation earlier than usual this year, and consequently, we anticipate a larger and better yield of potatoes and other vegetables which in time will amply repay the cost in labor and dynamite of securing a proper outlet for the water which at one time made the whole fifteen acres little better than a marsh.

The latest addition to the live stock on the Farm are half a dozen beautiful white ducks, a gift from Tom, perhaps in anticipation of his Baptism. There is a fine supply of water for the ducks to swim in, and they are thoroughly at home and enjoying themselves immensely.

Also two lambs have arrived so that the goats won't get into the majority. The mother sheep must have been provoked to jealousy, as it is a very unusual thing for a sheep to bring forth twins.

THANKSGIVINGS RENDERED FOR FAVORS RECEIVED THROUGH THE INTERCESSION OF ST. ANTHONY.

Mrs. A. K., Long Island, N. Y.: "Enclosed please find one dollar for bread for the poor of St. Anthony for two favors granted. My husband became a Catholic, and my son returned to die at home."

A Mother, Toronto, Canada: "I wrote you before Christmas asking for my intention to be remembered in the Novena to St. Anthony. It was for three of my children to find work; I promised you five dollars for a Chinese baby for each one that got work. While I was out posting the letter a telephone message came for two of them to start work, the other also got work a little later, thank God and St. Anthony."

Mrs. C. R. G., Washington, D. C.: "Enclosed find check for five dollars in thanksgiving to St. Anthony for favor received. My brother had suffered with extreme nervousness and irritating skin eruptions for more than a year. Doctors and medicine did not seem to help him. On the day the Novena started, December 13, he had his first comfortable night in many months. Now, thanks to good St. Anthony the eruption has all disappeared and the intense itching ceased. I consider it a great miracle."

Sr. M. F., Brunswick, N. J.: "I am glad to say that my last petition, to St. Anthony was for three vocations to be included in the Novena. Same petitions were favorably answered. Two of the girls entered the Franciscan Order, the third married but made a convert of her husband."

M. F. C., Hartford, Conn.: "I am enclosing for St. Anthony a check for twenty-five dollars. St. Anthony was appealed to, to assist in avoiding a long drawn out lawsuit over the settlement of a tobacco crop which was sold in 1921. The purchasers tried to cheat, after signing contracts, etc., necessitating litigation. On the afternoon before the case was to come up in Hartford County Superior Court, much to the surprise of the sellers, the case was settled and payment in full

was made for the entire crop, also the cost of auctioning same, cartage to station, etc. This is attributed to St. Anthony's care, and the enclosed is evidence of appreciation."

J. McG.: "Enclosed find offering which I promised for St. Anthony's Bread fund if I secured employment. I am happy to say I have secured a very good position. It is nothing but a miracle. I certainly am very thankful to the Sacred Heart, His Holy Mother, and St. Anthony, and to you for your prayers. This position is more than I ever dreamed of securing. I would like you to publish in the Lamp."

Mrs. W. L., Tucaho, N. Y.: "For the past six months I have been trying to rent a front room to help out with expenses. I finally made a Novena to St. Anthony and promised two dollars of the first month's rent for St. Anthony's Bread if I successfully rented the room by March first. This evening I received the rent in advance and am sending you the two dollars."

Mrs. G. H. C., Jersey City, N. J.: "Enclosed find draft, half of which I promised to Sacred Heart Burse and half to St. Anthony's Bread if a piece of business in which I was interested was successful. I made a Novena to the Sacred Heart and St. Anthony, and many many thanks to them, my prayers were answered by the end of the Novena; I promised publication in The Lamp if my prayers were answered."

Bayside, L. I.: "Enclosed please find ten dollars as an offerring in thanksgiving to St. Anthony for favor received. My son had not worked for months. After praying to St. Anthony he had received work which I hope he will be able to keep. Thanks to St. Anthony and the Sacred Heart of Jesus."

A Sister, Cincinnati, Ohio: "Enclosed please find five dollars for a Chinese baby in honor of St. Anthony and St. Joseph. Some time ago, my sister underwent a very serious operation. I promised St. Anthony to send five dollars for a Chinese baby if the operation was a success. It was, and my sister is quite well again."

I. R., Brooklyn, N. Y.: "About three weeks ago I asked St. Anthony to help me find work and keep me in good health. Two days later I received a position, but after working three and a half days I was taken sick with grippe. The firm not only held my position open but paid me for lost time. I am sure it was St. Anthony who helped me. Enclosed please find my thank-offering."

C. M. M., Medford, Mass.: "Enclosed you will find offering which I promised to St. Anthony and the Holy Souls if they would find a good position for me. Thanks to good St. Anthony and the Holy Souls, and to you for your prayers, my request has been granted."

J. A., Minneapolis, Minn.: "I am pleased to inform you that I was successful in the November C. P. A. examinations. I wish to express my appreciation of the help accorded me from Graymoor by your prayers to good St. Anthony."

A Client, Reading, Ohio: "Enclosed find a check for St. Anthony's Bread. A promised offering in honor of St. Anthony, St. Ann and the Blessed Virgin for restoring to me my health. I suffered a nervous breakdown and after making a Novena I am almost restored to my good health. Kindly publish in The Lamp."

K. M. L., New York: "I am enclosing money order for six dollars which I promised to St. Anthony if he would secure me a position. On the day the Novena started I obtained one and have been working ever since."

M. E. K., North Cambridge, Mass: "I am enclosing herewith an offering in thanksgiving for a great favor I received through your Novena to St. Anthony. My father broke his two knee caps and had a very successful operation performed on them and was walking around a short time after the operation, which was a very serious one. Many thanks to St. Anthony."

M. S., Boston, Mass.: "Enclosed please find five dollars for St. Anthony's Bread. This offering is made in thanksgiving for the return of my watch. I lost it in a railroad station. Hundreds of people walked right over it without stepping on it. It was found not six inches from the track, and it was returned to me quite unharmed, which seems truly miraculous. I am sure it was St. Anthony's help."

Mrs. K. P. C., Amsterdam, N. Y.: "Enclosed find two offerings, one in thanksgiving for an operation averted, the other for a successful business year. Thanks to good St. Anthony."

Mrs. T. F. S., Gretna, Man.: "Am sending a little offering which I promised if our prayers were answered. I cannot find words enough to thank dear St. Anthony; for our prayers have been heard. Our Bishop is well again, and expects to go back to his diocese next month."

Mrs. W. H. H., Rutland, Vt.: "Enclosed you will find two dollars for St. Anthony's Bread, which I promised to send if I recovered from sickness and was spared to my children. Thanks to St. Anthony I have recovered."

A Client, Fairmont, W. Va.: "Enclosed find check for five dollars in thanksgiving for a position restored through the intercession of St. Anthony."

Mrs. E. K., Chicago, Ill.: "Enclosed please find five dollars which I promised St. Anthony if I should recover from my sudden illness. I got well and grew remarkably stronger from day to day. The doctor said it was just luck, but I knew better."

G. E. McC., Sparks, Nev.: "Some time ago I made a promise to St. Anthony which I did not keep; it was to grant a favor to me for which I promised publication and one dollar to St. Anthony's Alms. I did not keep the promise. I then lost a considerable sum of money some time after and I promised to keep the above promise and give another dollar to St. Anthony's Alms. I found the money. Kindly publish."

J. L., Terre Haute, Ind.: "Enclosed please find the sum of five dollars which is to be used for St. Anthony's Bread. A promise made if I passed my examination and received a diploma, which I did. Many thanks to the Sacred Heart and to St. Anthony."

Mrs. T. J. M., Corona, L. I.: "Enclosed you will find five dollars for St. Anthony's Bread. A few weeks ago I promised St. Anthony two dollars if I did not have to testify in court as I had been in an accident. On the other hand, I promised five dollars if I won the case. I suppose St. Anthony preferred the five dollars, so I had to go on the stand, but I lost all nervousness. Good St. Anthony helped me and we won the case against a large concern."

A. D., Kansas City, Mo.: "After much trouble, expense, and annoyance I have succeeded in selling my house. I am sending five dollars which I promised St. Anthony if he would help me. He did. Thanks to the Sacred Heart and St. Anthony."

Mrs. E. S., Elmhurst, L. I.: "Three weeks ago I made a promise to St. Anthony if my blood pressure, which was very high, would become normal, I would give five dollars to St. Anthony's Church in Texas, and five dollars to St. Anthony's Church in Germany. Thanks to the Sacred Heart of Jesus, and Blessed St. Anthony, my blood pressure became normal on Christmas Day."

Easter Letter To Rosarians

Beloved Sons and Daughters of the Atonement: I can give you no fitter Easter message than the one which St. Paul sent to the Colossian Christians nineteen hundred years ago: "IF THEN YE BE RISEN WITH CHRIST, SEEK THOSE THINGS THAT ARE FOUND WHERE CHRIST IS SITTING AT THE RIGHT HAND OF GOD. SET YOUR AFFECTIONS ON THINGS ABOVE AND NOT ON THINGS THAT ARE UPON THE EARTH."

If you spent a good Lent as I do not doubt that you did, you also had a Joyous Easter.

Were not those Lenten days when you went daily to Mass and evening Rosary and Benediction so faithfully, followed by the glorious services of Easter Day, a source of much interior consolation and joy to you? While you abstained from the gaieties of the world, and mortified the carnal appetites by a certain degree of abstinence and fasting; were you not in reality happier than at other seasons of the year when the interests of the world absorb a larger measure of your time and the religious side of your life is thereby crowded into the background?

Why should we not carry with us more of the joy we feel on Easter Day throughout the entire course of the year? Does not the secret of true happiness lie in setting our affections and our thought on the things of Heaven rather than those of the earth, and in living an interior life of constant communion with God?

We know that happiness is not something external to ourselves. It is an interior feeling, and although our physical environment has much to do with our interior feelings, so that as creatures of time and sense, we are subject more or less to temporal and material conditions; yet we have been taught from childhood that the end or purpose of man's existence is" to know, love and serve God here on earth, and to be happy with Him forever in Heaven." Have you not discovered by actual experience that God the Holy Ghost can infuse more happiness into the soul in five minutes than all the material things of this transitory world around us could impart to us in a hundred years.

In order that we might in mind and spirit walk with Him in heavenly places Our Lord Jesus Christ is constantly coming down to earth in the Most Blessed Sacrament that He may feed His Elect with His Own risen and glorified Body, even as He Himself said to the Jews: "WHOSO EATETH MY FLESH AND DRINKETH MY BLOOD DWELLETH IN ME AND I IN HIM."

Where Jesus Christ is there is Heaven, and since it is possible for us to live and move and have our being amidst the things of this world and yet to possess the Kingdom of God within us, our Rosarians ought not to find it impossible to keep their affections set upon heavenly things, whether they live within Convent or Monastery walls or whether they are engaged in secular occupations and are surrounded by a purely worldly environment.

One of the early companions of St. Francis, who having been a man of business in the world even after he entered the Order had its temporal affairs to engage his attention; but St. Francis speaking of the same Bernard of Quantavalle, said that he was like the birds who fed as they flew, for while he was on his business journeys in the interests of the Order he was constantly meditating upon God and feeding the interior man upon the condiments of Heaven.

Let us, therefore, not soon part with our Easter Joy, but, realizing that we are truly "risen with Christ," let us constantly lift up our mind and heart to meditate upon Heavenly things and be ever carrying about with us a spirit of interior union with Christ Jesus Glorified, and thereby keep our affections firmly centered in the Sacred Heart where and where alone true and permanent joys can be found.

It will soon be Our Lady's month again. May I suggest to the Rosarians a more general participation in the Novena to Our Lady of the Atonement which will begin on the first Saturday of May, (the 6th). I do not mean to imply by the foregoing that the Novena to Our Lady is languishing as far as the patronage of our Rosarians is concerned! That fact, as stated in "Graymoor Annals," that the Novena in March contained fourteen thousand petitions is evidence to the contrary, but when we take into consideration that our Rosary League embraces about one hundred thousand members, this number of petitions would indicate that about one-tenth of our membership were making use of this monthly Novena to Our Lady of the Atonement!

"A word to the wise is sufficient" they say, and after this suggestion I feel confident that the Novena in May will be more largely patronized than any previous one. Your petitions should be sent direct to the Sisters of the Atonement. The Friars on the Mountain participate with the Sisters in the observance of this Novena, but Our Lady's central Shrine, as you all know, is in the Convent Chapel of Our Lady of the Angels, which we call our Graymoor Portiuncula.

Praying God to fill your hearts with an Easter gladness that will persevere through all the year, I impart a paschal blessing to you all.

FR. PAUL JAMES FRANCIS, S. A., *Spiritual Director.*

THANKSGIVINGS RENDERED FOR FAVORS RECEIVED THROUGH THE INTERCESSION OF OUR LADY OF THE ATONEMENT

M. L., East Boston, Mass.: "Enclosed please find offering in thanksgiving for a great favor received. Will you please keep my thanks in mind at your devotions and help me to be truly grateful to the Giver of all gifts."

Mrs. E. S., N. Y.: "I am sending you five dollars for Novenas for my grandson E. A. A. He has turned out fine and is working now and is very good. I thank you from the bottom of my heart for all the good it has done. I hope God will reward you for all the good work you are doing as this World is getting so bad."

A. E. K., Prov., R. I.: "I know you will be glad to hear that my Benefactor for whom you offered a Novena in Feb. received Holy Communion this morning; we all want to thank you very much for praying with us for this great favor. He is very ill and has not much longer to stay here and we are so happy he has attended to his soul before too late. We pinned on the Medal you sent him and he wanted to wear it, as well as the Sacred Heart badge. Please thank Our Lady of the Atonement for us."

Mrs. C. L., Dorchester, Mass.: "Enclosed find offering in thanksgiving to Our Lady of the Atonement. My case came up in Feb. Thank God, and you dear Sisters I am sure God heard your prayers as everything came out fine. After a short time in court, it was settled without going before the Jury, just as we all prayed."

Mrs. J. A., St. Louis, Mo.: "My boy had not worked for a year; he just couldn't get work. Every place he went there were so many other applicants. The day after the Novena he went out again, there were about twenty waiting, boys and men older than his father. When the boss came, he picked my boy out of the line and asked him a few questions and told the others to go. I just could not believe it when he told me he got work. Please be sure and publish this as I want to thank Our Lady of the Atonement publicly for the great favor she has granted us. I will never forget it."

A Grateful Client: "Some of my requests:—good positions for my sons—that my daughter have a safe delivery and her child be baptized—that my husband stop drinking and go to Mass and receive Holy Communion—also that I would hear from my son from whom I hadn't heard in a year. All were granted and everything lovely! Thanks to Almighty God and His Blessed Mother and the dear Sisters of the Atonement and all who prayed for me."

Mrs. M. N. K. E., Cinn., Ohio: "Enclosed please find offering in thanksgiving for Novena which you made in December. My mother has fully recovered from her illness and the operation proved very successful. Many thanks to Our Dear Blessed Lady and to you dear Sisters."

Mrs. R. B., Chicago, Ill.: "Just a few months ago I asked you to make a Novena for my son to obtain steady work, and your prayers were heard at once."

E. M., Ridgewood, N. J.: "Enclosed please find ten dollars which I promised Our Lady of the Atonement as a thank offering. Our Novena of Dec. was miraculously answered. Thank you very much for including my intention among your prayers in that Novena."

Brooklyn, N. Y.: "I sold a house and I know it was through your Novena it was sold. Thanks to Our Lady of the Atonement and St. Anthony. Enclosed please find offering."

Mrs. V. S., Pottsville, Pa.: "I promised Our Lady of the Atonement if she would grant me a special favor in two days I would send six dollars, and publish it in The Lamp. Enclosed find the six dollars."

K. McG., Pa.: "Enclosed find five dollars which I promised Our Lady of the Atonement. Recently my daughter became very ill and I promised to send the enclosed five dollars if she got better. She has almost fully recovered. I also received another favor, another daughter who has been out of the Church for three years has been to Confession and received Holy Communion. Thanks to Our Blessed Lady of the Atonement."

Mrs. H. B., Brooklyn, N. Y.: "Some time ago I wrote you asking you to make a Novena for my little daughter who was very sick and taken to the hospital. Thanks to Our Lady of the Atonement and good St. Anthony she has recovered."

Mrs. J. K., Jersey City, N. J.: "Enclosed you will find an offering of thanks for favor received through the Novena of Our Lady of the Atonement. I asked you to pray that my son would get work, which he did most unexpectedly."

A. B., Va.: "I have been relying steadily upon your prayers to Our Lady of the Atonement for the many needs of myself and family. Please publish this thanksgiving for financial aid in paying debt."

A Business Man, N. Y.: "Enclosed please find ten dollars in grateful remembrance for the success that has come to me through your prayers in the Rosary League."

A Wife.: "Last August I sent you a dollar asking you to offer a Novena to Our Lady of the Atonement for my husband who was suffering with the dreaded disease—Consumption—I am ever so thankful to you dear good Sisters for your prayers. My poor husband, when he saw that his time had come to die, he asked me to have him baptized in the Holy Faith and to be buried in the Catholic Cemetery. He had been a Protestant all his life."

A Client: "Through our united prayers and Novena the request which we made has been granted. My husband obtained a good position. Heartfelt thanks to the Sacred Heart and Our Lady of the Atonement. Please publish."

Mrs. J. O'R., N. Y.: "I am enclosing offering of ten dollars to Our Lady of the Atonement for a favor which she has obtained for me. I wish to express my thanks in the next issue of The Lamp."

ROSARY LEAGUE INTERCESSIONS

Special Intention for April

Success of The Antidote

Other Intentions.

Conversion to Christ and Holy Church of the One Thousand Million who are still pagan. Conversion of all Eastern Schismatics, Anglicans and other Protestants to Catholic Unity. For the China, Japan, Africa and India Missions. Supplications for Priests and Religious in their sphere of service.

Spiritual Favors: 3,840; Concerning Vocations to the Priesthood or the Religious Life or guidance therein: 86; Happy Marriage for 73 couples; Grace of Temperance, 239; Return to God and the Sacraments: 410; Special Intentions for 4,113; Conversion to Catholicism for 272; Happy Death for 129; Repose of 289 Souls; Prayers are asked by 99.

Temporal Favors: 2,231; restoration to health for 269; Return of Lost Articles: 53.

Financial and Industrial: Success for 514; Good Sale or rental for 317; Financial aid for 485; suitable employment for 815; Thanksgivings are rendered by 955.

Book Notes

Saint Bernardine of Siena. Sermons selected and edited by Don Nazareno Orlandi Translated by Helen Josephine Robins. Publishers, B. F. Herder, St. Louis, Mo.

The extraordinary revival of interest in all that pertains to this great preacher of the Seraphic Order and reformer of his times, amply justifies Don Orlandi in giving to us this selection of Saint Bernardine's Sermons.

But in addition to the historic interest, these discourses have a deep intrinsic value with many a lesson and many a warning for our own mad days. How remorselessly the wheel of time revolves repeating the same language, registering old customs and human characteristics under new signs and new names, for the nature of man does not change nor does the devil!

Saint Bernardine's thunders in A. D. 1427 against the luxury and trivolity of his time might well issue from the mouth of a 20th century preaching Friar. Read for example, his flashing sarcasm and merciless witticisms directed at the fashions he beholds from his pulpit in the Campo and Piazza, S. Francesco.

Thus he addresses the women before him: "Above all I admonish you that you follow the path of decency, and that you proceed in such a way that you may not be displeasing to God nor to your husbands. You do not perceive that you are ruining yourselves and that you are making yourselves hateful to the men. The mouth of one of you doth stink from her besmearing it with scents; one doth bleach her hair; one doth daub herself with one thing, and one with another. How many there are who have destroyed their teeth by polishing them overmuch! Knowest thou what I would say to thee? Remember that this is the work of the devil in order that he may break thy neck and his, and have the soul of both one and the other of you. Be not amazed if thy husband can not endure to see thee; thine is the fault. Hearken! I would show you the refinement of such women as wear these trains. First it is the act of a beast to wear a tail dragging behind, **quia factus est homo et mulier a Deo sine cauda,** God made man and women without tails. The devil it is who hath made them with tails,—for the man he hath affixed the sword, and to woman hath he affixed the garments trailing behind; so that they can neither one nor the other be better likened to beasts in this respect. O women, answer me: What doth the woman's train when she walketh abroad in summer? It maketh a great dust; and in the winter it doth befoul itself in the mud; and he who doth walk behind it in summer, doth breathe in the incense it doth send up, and this is called incense to the devil. Now, let us consider that in winter your town doth befoul itself in the mud about your feet, because it doth wallow in the mud like a pig, and then it causeth you to lose a whole day in cleaning it. And if the woman giveth it to be cleaned by the maid servant, how many curses doth she call down upon her, reviling her mistress."

If our Saint so abhors the lengthy skirts of his day what, we wonder, would he say to the opposite extreme of this hour!

These sermons preached in the open space outside the Duomo of Siena, because the building could not contain the crowds, have the widest range of subjects in both faith and morals. Each one is enlivened with quaint stories by way of illustration. We give at random a few of the Chapter titles.

Why God gives us a tongue. Of governments and why we should govern with justice. Of Saint Francis. Of the Scourges of God. How business ought to be carried on. How the husband should love his wife, and in like manner the wife her husband.

We doubt if any preacher of the Middle ages, except Savonarola, ever exercised such deep influence upon the morals of his hearers or upon the government of his city. But this Saint of the Holy Name, had a charm that was lacking to the great Florentine, for he was a son of Saint Francis and the sweetness and ingenuous simplicity of the Fioretti were underneath even his deepest thunders.

Miss Robins deserves the highest praise for her remarkably fine translations, it is difficult to realize that it is a translation. We hope that she will in the future give us additional work of this kind

The Parable Book, Our Divine Lord's Own Stories, Illustrated. Extension Press, 180 N. Wabash Ave., Chicago, Ill. Price $2.00.

This is a beautifully written, illustrated and printed gift book for the little ones. We like the pretty conceit of placing the Sacred Stories upon the lips of children, which of course enhances the interest for the child reader. All is interwoven with an interesting story of home life.

The Home World. Friendly Counsels for Home-Keeping Hearts. By Francis X. Doyle, S. J. 12 mo., cloth, with frontispiece, net $1.25. Postage 10 cents. Paper edition. Retail 25c each. Benziger Bros, N. Y. C.

Father Doyle makes it appealingly clear, that our widest influence for good is within the sacred walls of our own "Home, Sweet Home," rather than outside of it. He points out to us, convincingly, the means which will safely secure the keystone of our relations with those near and dear to us, thus making of our home, an abiding place of joy and sunshine, the center of everybody's happiness. A book that will do great good.

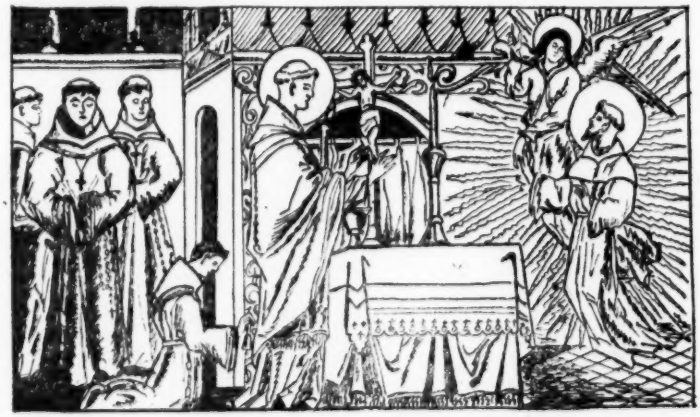
The Children's King. By a Sister of Notre Dame. Illustrated. Sands & Co., London and Edinburgh and B. Herder Co., St. Louis, Mo. Net 70 cents.

This is a delightful little book teaching by way of a happily conceived parable the lesson of the child's spiritual life.. The full page drawings are artistic and beautiful. We like the idea of giving after each chapter, its meaning in smaller type, "so that the reader may compare it with the ideas that came to him while reading."

OUR REQUIEM MASS LIST

The following is a list of Deceased Subscribers and Near Relatives whose deaths have been reported to us during the last month. The list is restricted to those who die within the subscription year. For them Collectively a Set of Thirty Masses will be said by a foreign Missionary priest. The number Thirty has been chosen because the custom of saying this number of Masses for the repose of a single soul is very ancient, being commonly known by the name of Gregorian Masses. Since these have proven so efficacious for the individual, a set of Thirty Masses said by one priest on thirty consecutive days must also prove efficacious, although the number of souls prayed for be many, for the power of the Holy Sacrifice is unlimited:

Thos. F. McDonald: Sister M. Celestine: Mrs. John Spillane: Mrs. Venhaus: Annie Smith: Emilia Benedict: Mrs. E. E. Fowler: Mrs. Catherine O'Reilly: Charles Tilus: J. McDonnell: Eugene M. Murray: Mrs. Annie Murphy: Rev. Father Considine: Annie E. O'Brien: Mrs. B. Heydorf: Mrs. G. Swift: Mrs. Hannah Mársden: Miss Maiden: Mr. A. Munch: Mrs. Barbara Reis: Mrs. Seiberling: James F. Woods: Sister M. Bernadette Forbes: George Kelly: Anthony Helinski: Edward Toben: Mrs. Winifred Turner: McCann Family: T. J. Moran: W. J. McConville: Mrs. Anna Cloherty: John er: Mrs. Catherine O'Reilly: Chas. Tilus: J. McDonnell: Eugene Boylson: John F. Cronin: James E. O'Grady: Lorenzo C. Bailey: Joseph Clancy: Mrs. E. A. Costello: Johanna McGarrity: Thos. Coffey: Louis M. Lawless: Francis Bennett: Joseph Reilly: Mary Golly: Louis McIntormey: Mrs. Dorothy Frankovitch: Mrs. Elizabeth Brady: Mrs. M. Carney: Michael Cawley: Margaret Fitzgerald: Mrs. Helen M. Irwin: Mrs. C. M. Prescott: Edward Richardson: Chas. J. Bonnparte: Mrs. Nora Beatty: Ella Byrne: Mrs. J. F. Finnegan: Bernard Devenney: Mrs. August Schiebel: Rev. P. M. Woesman: Harold J. Spencer: Mary Dippold: Mrs. Mary McFarland: Margaret Hall: Mary Moore: Anna Zimmerman: Catherine Kennedy: Michael F. Gilmore: Mrs. T. Beckett: Jeremiah Flynn: Dennis Dunn, Jr.: Mary Deering: Mrs. Margaret Thomson: George Hannon: Mrs. Catherine Redmen: Mrs. Mary Mogra: Richard and Mary Mason: Mrs. Mary Donovan: Sophie sloan: Francis Burke: Antoinette Healy: Leo S. Mueller: Genevieve Gunn: Mrs. M. J. Healy: Mary and May Frances Kane: Patrick Grady: Rev. Anthony Sousa, O. F. M.: Rev. John H. Briosly: William Furlong: Michael 'Neill: Margaret Powers: Emmett Smith: Mrs. Francis E. Dority: Joseph Wrobleuski: Christine Wise: William Vincent Murray: Mrs. R. A. Moser: Elizabeth Brevaton: Mrs. Kilcoyne: Mrs. Mary Schroder: William B. Quirke: Mr. M. Barrett: Mrs. Mary Bower: Mr. Auwell: Mrs. Catherine Martin: Mrs. McDonough: Mrs. A. M. Morrell: Charles S. Quillos: Rt. Rev. James Trobeck: Patrick Donnelly: August F. Reis: Fredericka Meisrimer: Mrs. M. Shea: Mrs. C. Eschmann: Rev. Wm. P. O'Donnell: Mrs. Julia Brown: Mrs. Mary Lowentz: Mrs. Margaret A Ward: Catherine Weigel: Edward LeRoy: Joseph Dougherty: Michael Madajewska: Andrew J. McGrath: Mrs. M. E. Slattery: Mrs. Ella Moran: Mrs. A. Wellenbring: Mrs. Mary A. Lacey: Henry A. Dormer: Henry Baker: Anthony Himes: Mrs. H. Riley: Rose Ruchinska: Mrs. Lillian B. Fritz: Mr. Boucher: Mrs. M. J. McGoey: Mrs. B. Matisz: Mary Galitza: Mrs. M. Luckhardt: Bernard E. McElroy: Mr. Brefeld: Michael E. Smyth: Mrs. M. J. Ferris: Mr. William Foble: Mrs. E. Carter: Henry Kileen Boyle: Mary S. Leininger: George Williams: Edward M. Kennedy: Mr. Bosson: Mrs. Annie Eich: Catherine Derr: Mrs. J. Daigneault: Miss F. Agnes Mulcy: Mrs. Ella Fisher: Mr. Duehner: Mr. and Mrs. L. Watt: Thos. Kearney: Mrs. Mary Gilroy: Mrs. Mary Donlon: Mr. B. F. Doherty: James F. Wood: Mrs. A Walsh: Mr. Falk: Mrs. Marie Linden: A. J. Schutte: Mrs. E. Cleveland: Mrs. Murray: Mrs. E. E. Wright: Mr. Daniel Brennan: Martin Scanlin: Gladys M. Bennett: Mrs. Mary Robitaille: J. C. Marshall: James Hahn: Bridget Hayes: William Behr: Mrs. E. Van Ingen: Mrs. M. M. Carlyle: Mrs. C. Bagnall: John Lucy: Henri Du Roche: Mrs. T. Lindemann: Margaret Dolan: Margaret M. Reaney: James Connolly: Sidney L. Samuel: Rev. P. Engle: Mrs. H. Riordan: Mrs. M. Voelker: Catherine Mulcahey: Mrs. M. De Rocher: Gerald O'Brien: Anthony Faggiano: Mrs. L. Cleary: Mrs. Bridget Murphy: Mrs. M. W. Davis: Isaac T. Sexton: Mrs. Lillian Rothbone: Mrs. C. Lang: M. E. Grenier: Mrs. M. Hughes: Philip Yowman: E. J. Muldoon:



Requiem aeternam dona eis, Domine: et Lux perpetua luceat eis

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There was once a woman who could not write her own name until she was thirty years of age. Judged by the Beta and Gamma tests, she was a total loss. Her father was a poor man, a dyer by trade and her mother was the daughter of a local poet, poor too, as need not be said. Yet this woman wrote books which are now counted among the treasured classics of a most classical literature, corresponded with kings and princes, filled the office of ambassador to recalcitrant peoples, quelled tumults and averted civil wars, and was, in short, one of the first figures of her own time, and of all time. In addition to all this, she was a Saint, and the world knows her as Saint Catherine of Siena.—*America.*